

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Mediation Favored.**—The policy of offering to mediate between the warring factions in Mexico is under consideration by President Wilson and his advisers. It is understood the proposed mediation, according to the plan outlined, is to be attempted through a single commission or a commission composed of several members. Members of the House Committee on Foreign Affairs are said to favor the appointment of Secretary Bryan. Mr. Bryan, it is argued, has shown no bias and presumably is acquainted with Mexican affairs. Moreover, he is well known in Mexico, and would carry the prestige of being Secretary of State of the United States. It was reported that ex-Representative John E. Lamb, of Terre Haute, Ind., might be named as the American mediator. Mr. Lamb is a lawyer, a Democrat, and a close friend of Vice-President Marshall. He has been regarded as President Wilson's probable choice for Ambassador to Mexico to succeed Henry Lane Wilson, whose resignation it is generally understood will be accepted on the conclusion of his conference in Washington. Ambassador Wilson reached New York from Havana on July 26.

**Protectorate Over Nicaragua.**—Secretary of State Bryan laid before the Senate Committee on Foreign Relations a proposal to establish by treaty what amounts to an American protectorate over the Republic of Nicaragua. Secretary Bryan proposes to incorporate in the pending treaty with Nicaragua three classes of the so-called "Platt amendment," which constitute the effective control that the United States now exercises over the Republic of Cuba. The treaty with Nicaragua was

negotiated in the closing days of the Taft Administration and provides for the payment by the United States of \$3,000,000 to Nicaragua. In return Nicaragua cedes to the United States the exclusive rights to construct an interoceanic canal across that country, thus foreclosing this route to any European Power, and in addition gives the United States a naval base on the Gulf of Fonseca and several unimportant islands on the Atlantic Coast of Nicaragua. Secretary Bryan now proposes to go further by adding the clauses of the Platt amendment, which would give the United States virtual control in the making of treaties, the incurring of national debts, as well as the right to intervene for the preservation of Nicaraguan independence. This proposal of Mr. Bryan was taken as the first pronouncement of a general policy to extend American control over the countries surrounding the Panama Canal, and to assure the stability of Central American Republics and the domination by the United States of their relations with other Great Powers. Later it became known that Mr. Bryan had offered to make treaties with Honduras and Salvador, which would afford those republics the protection of the United States under conditions that would enable the Government practically to control their foreign relations and the contracting of foreign loans. The republics of Honduras and Salvador, to whom Secretary Bryan made his proposition, declined to entertain it.

**Suit Against Telephone Trust.**—Government suit against the American Telephone and Telegraph Company for the dissolution of its connection with the Northwestern Long Distance Telephone Company and other independents with which it has been affiliated for the last few years, has been instituted in the United States Dis-

strict Court for Oregon. This is the first time that the Government has proceeded against the Bell Telephone Company interests for violation of the Sherman Anti-Trust Act. The complaint charges that for the last six years the Bell Company has had a monopoly of the telephone business in Oregon, Washington and Idaho. The service, it is alleged, was unsatisfactory, and for this reason the independent companies were established. To destroy this competition, it is said, the Bell Company resorted to divers illegal methods. In certain places it induced local telephone companies to violate their contracts with the Northwestern Long Distance Company, and to enter into contracts to give their business exclusively to the Bell Company. In some places they reduced rates below a paying basis, and in others gave free service. Attorney-General McReynolds said that the suit grew out of numerous complaints from the communities affected. "This proceeding," added the Attorney-General, "is brought to correct an exceptional condition, and will not in any way interfere with the broad investigation of telephone conditions throughout the entire country undertaken by the Interstate Commerce Commission upon the suggestion of former Attorney-General Wickersham."

**Guatemala.**—It is as significant as consoling to find the Central and South American republics restoring religious instruction in the national schools and declaring the religion of almost the entire population to be the official religion of the State. Guatemala, like several of the sister republics, has revised her constitution and proclaims the official religion of the country to be the Catholic, Apostolic and Roman. No law may be passed which hinders the liberty of the Church or her juridical rights. At the same time no one must be molested in his personal religious convictions nor obliged to profess a creed opposed to his conscience.

**Canada.**—An agitation has begun in Montreal to tax church and school property not in actual use for religious or educational purposes.—Speaking of reported efforts to form a Catholic party in Canada, *l'Action Sociale*, of Quebec, denies that such is the immediate intention, but warns those who have no regard for the rights of Catholics that, if necessary, such a party would be formed.—A Congress of the French Language Society was held at Regina, July 28-30.—Right Rev. Dr. J. A. Beliveau was consecrated Auxiliary Bishop of St. Boniface on July 26.—Mgr. Stagni, the Apostolic Delegate, was entertained at a banquet at Vancouver by the Knights of Columbus, and complimented the people of Canada on the religious liberty they enjoy.—Maitre Fernand Labori, the famous Paris lawyer, is touring Canada previous to attending the meeting of the American Bar Association, at Montreal, in September. His wife, an Irish-Australian, is with him.—Canada's known oil resources are declining and search is being

made for new fields to augment the supply.—Harvest help is the great problem in the three prairie provinces. It is estimated that 18,000 hands will be needed to gather the crops.—The official figures of immigration during April and May this year show an increase of 16,607, or 13 per cent. The total number of immigrants from all sources was 146,060 this year. Great Britain heads the list, followed closely by the United States. The totals from the United States were: April, 21,494; May, 18,101. The immigration from Great Britain and continental Europe has increased rapidly, while that of the United States has decreased.—A census bulletin shows that illiteracy is on the decrease.

**Great Britain.**—The Welsh Disestablishment Bill came up in the House of Lords on July 22, and by a vote of 242 to 48 the Lords refused to give the bill a second reading, and adopted a motion declining to proceed with its consideration "until it has been submitted to the judgment of the country."—In the new Irish Land Bill whereby the Irish landlords are to be taken care of under Home Rule the Government proposes to guarantee the loan of three hundred million dollars necessary to buy the remainder of the land, the purchase money being paid the landlord one-half in cash, and one-half in stock. It is intimated that the Irish trustees in whose hands most of the estates rest are to be allowed to invest the funds in Canadian and other Colonial municipalities of the first class, and presumably also Canadian securities.—Mrs. Pankhurst was jailed again on July 21, after a riot. She has continued her hunger strike and added a new form of protest: refusal to walk. The militant suffragettes' arson squad have renewed their operations, and a mansion near Birmingham has been destroyed. On July 22 the famous Terrace of the House of Commons was raided by the suffragettes who approached it from the river on a steam launch. While a boatman kept the vessel in position, three women mounted on the cabin roof, addressed 100 or more members of parliament and about 100 of the members' women friends on the ethics of votes for women.—On July 24 the Lords rejected the bill to abolish plural voting at elections in the British Isles. The vote was 166 to 42. On July 14 the bill passed its third reading in the Commons by 293 to 222 votes.

**Ireland.**—Mr. Birrell has published his correspondence with the Irish Catholic Headmasters' Association relative to his proposed grant of \$200,000 towards Secondary Education. There was agreement on every point except on Mr. Birrell's persistent condition that no school, however competent, could benefit by the grant, unless it employed a certain proportion of lay teachers. The Catholic schools are actually employing a larger proportion of lay teachers than the grant requires, but they object to secular authority dictating as to the constitution of their staff in discriminating between lay



and religious teachers, or imposing any other standard than educational merit.—The American Commission of Agricultural Inquiry is now studying agricultural methods in Ireland, particularly the operations of the co-operative organizations in which 100,000 Irish farmers are enlisted. Mr. G. W. Russell, M. P., told the Commission that the men who broke landlordism were responsible for improved agricultural conditions, and Sir Horace Plunket said his own society was the main factor in stimulating self-help. Dr. Owen, of Maryland, head of the Commissioners, said they had good Irish blood in their veins and were glad to learn from all parties in Ireland. It appears that Irish exports to the United States increased last year three and a half millions, the total amounting to twenty-one million dollars, but imports to Ireland from the United States have decreased.—A company has allocated \$5,000,000 to the development of Blacksod Bay Harbor in Mayo, and railway extensions to Collooney in Sligo, in connection with the All Red Route which is to run from Blacksod Bay to Halifax, N. S. The transatlantic passage is to be made in three days, and from Blacksod to London in fourteen hours.—Hon. Redmond Barry, who recently resigned the Lord Chancellorship of Ireland through illness, died in Dublin, aged 47. An excellent Catholic and brilliant lawyer, he had won all the legal honors that are attainable in Ireland.

**Rome.**—The press reports trouble in the Papal Guard. Twenty-one recent recruits rebelled against the severe military discipline imposed on the corps; three of the leaders were expelled and twelve other guards have asked leave to resign. The Holy Father's decision in the matter has not yet been given.—On Sunday, July 20, sixty-five American boys and officers belonging to the Massachusetts training ship *Ranger* were present in the great gathering that assembled in the Court of St. Damasus. They greeted the Holy Father with three rousing cheers, which so pleased the Pope that he gave them an audience on the following day. On July 23 Bishop Fallon of London, Ontario, conducted a number of Canadian and American pilgrims to an audience with the Sovereign Pontiff and presented \$2,000 as a Peter's Pence offering of his diocese.—Emily Hickey, the convert daughter of the Protestant rector of Mackmine Castle, Enniscorthy, County Wexford, has been decorated by the Pope with the gold cross *Pro Ecclesia et Pontifice*. Her grandfather had also been a Protestant parson. She became a Catholic seven years ago and has since then devoted herself to social and philanthropic work. Her book, entitled "Thoughts of Creedless Women," has attracted many to the Church. She holds Cambridge University first class honors.—The beatification of Louise Demarillac Legras, co-foundress of the Sisters of Charity of St. Vincent de Paul, has been discussed in a preparatory meeting of the Sacred Congregation of Rites.

**France.**—On July 17 the Sixth International Congress on Religious Progress was convened in Paris. It was presided over by Etienne Emile Boutroux, Professor of Philosophy at the University. This foolish movement for religious unity was begun by American Unitarians in 1900. The assembly in Paris was made up of irreconcilable opposites; the Rev. Samuel Eliot, the American Unitarian chief; Rabbi Wise of the Free Synagogue of New York; the Rev. William Sullivan, the Modernist expriest; Maud Petre, whose *Life of Father Tyrrell* has just been put on the Index; Pastor Wagner of "The Simple Life"; Paul Loyson, the son of the ex-Père Hyacinthe; Murri, the Italian Deputy, who once exercised the sacred ministry, and others. Professor Joseph Schnitzler of Munich, who persisted in talking in spite of the order of the chair, succeeded in provoking a tumult in the assembly. Of course, no union or plan of union resulted.—The French Budget of 1913, which has been under discussion for 13 months, was passed on July 25 by a vote of 450 to 69. It will take a few days more, however, to arrive at the final adjustment. The budget of 1913 provides for the expenditure of about \$960,000,000, but further expenditures of \$64,000,000 have been withdrawn from the budget under the form of special accounts for Morocco and other affairs, so that the real expenditures of 1913 are expected to reach a total of more than \$1,000,000,000.

**Austria-Hungary.**—In a meeting held at Budapest the suffragists have passed the resolution to refuse the payment of all taxes until woman suffrage is granted by the State.—Emperor Franz Josef has appointed Count Pejacsevich as new Hungarian Minister for Croatia, and Baron Skerlec as Government Commissary. Since both of the new officials are in favor of a compromise, it is apparent that an entirely new policy will be pursued.—Great financial distress exists in the Bohemian Government. The treasury is completely exhausted and it is thought that very radical measures will be taken. The Emperor Franz Josef has been asked to institute an imperial administrative commission. With this the last hope of Czech autonomy would come to an end, and the constitution of Bohemia, it is thought, would be abolished.

**Germany.**—Continued cold weather, unprecedented for this season of the year, and constant rains have seriously damaged the crops throughout a great part of Germany. The entire harvest, it is thought, will be lost in Westphalia. Floods have been common and traffic has been interrupted in various sections of the country. The heavy snow falls in the Alps have likewise been most unusual in their continuance and the summer resorts have been in great measure deserted. Severe earthquakes have been felt throughout southern Germany, and at Strassburg the seismographic instruments of the University have been rendered useless by the violence of the tremors. In various places people are reported to have been thrown to

the earth by the shocks. The disturbances were felt from Württemberg to Switzerland.—A great sensation was created by the record-breaking flight of Lieutenant Joly, who, in spite of cold, rain, storm and dense mists, passed from Cologne to Johannisthal, a distance of about 750 miles, in eight hours, or in half the time taken by the fastest express trains to cover the same distance.—The news of the entrance of the Turks into Adrianople was in general received with indifference by the German press. It is remarked, however, that the present situation is bringing about a closer relation between Austria and Russia, since both countries are in favor of upholding the power of Bulgaria.—The Prussian Government has in view a special tax to be levied upon automobiles. The presiding officers of the various provinces have already been requested to give detailed information upon which such a tax can be based.

**Spain.**—A public protest against the arbitrary closing of the Cortes by the Premier has been signed by the historical representatives, the backbone, as they are called, of the Liberal party. Their leader is Montero Rios, late president of the Senate. The entire Spanish press acknowledges this act to be of the highest importance, as imperilling the fame and place of Romanones. The Liberal machine is broken, and the Premier is afraid of meeting this weighty and hostile minority of his own party in a free and open parliament. Yet he continues in office.—The Moroccan war continues; large reinforcements are hurried from Spain, volunteers are asked for and many nobles have answered the call. Meanwhile the anti-military agitation is kept up.—The Catechetical Congress in Valladolid, under Cardinal Archbishop de Cos, was large, brilliant in every sense, and of great practical importance. A noteworthy feature was the general Communion in different groups of children, women and men, amongst the latter many soldiers. It was resolved to insist on the fulfilment of the law allowing a weekly lesson in Christian doctrine by a priest in the public schools. A separate session of 500 priests of the Apostolic Union was specially impressive. At the close the Mayor and City Council invited the Cardinal Archbishop and congressists to a public reception in the city hall. A dominant note of the Congress was insistence on the formation of catechists.

**Balkans.**—The situation grows more serious every day for Bulgaria. Not only have the Greeks and Servians won in almost every fight, and are now nearing Sofia, but the Rumanians have advanced into Bulgarian territory unopposed, and the Turks who have recaptured Adrianople, and possibly Kirk Killeshe, are invading territory to which they had no former claim. The Great Powers are in a panic and appear to be helpless. There is some talk of giving a free hand to Russia to restore peace to the Peninsula, but so far nothing definite can be ascertained. The Czar, it appears, has sent a

message to King Ferdinand which foreshadows the loss of Bulgarian territories. It is thought that Macedonia will be divided between Greece and Servia, Rumania will have a new frontier far south of Silistria, and even Turkey may be granted some towns in Thrace. Little sympathy is felt for Bulgaria, which brought on this fratricidal strife. Its King is a Catholic who handed over his son and heir, Boris, to be brought up by Russia in the Greek Schismatical Church.—On July 25 the Austrian representative at Athens demanded an immediate cessation of hostilities and warned Greece and Servia that Austria and Russia would oppose the occupation of Sofia and take measures to stop the war. Meantime, the Servians have invested the fortress at Vidin, on the Danube, 130 miles south of Belgrade; the Greek fleet has occupied Dedeagte, the terminus of the Adrianople-Salonika railroad. The town was set on fire by the retreating Bulgarians. There is a report from Vienna that Turkey is starting a vast campaign and proposes to send 300,000 men into Thrace.

**China.**—A revolutionary movement against Yuan Shih-Kai's government has been in progress for some weeks in Southern China. Charging the President with violating the Constitution and murdering the ex-Minister of Education, some towns along the Yangste Kiang river began the revolt, and the Province of Kwangtung declared itself independent. The Japanese are accused of having fostered the sedition. In several engagements that took place between the rebels and the Government troops the latter were victorious. General Chang-Sun, commanding the President's forces, routed the revolutionists' army and slew its leader on July 20; four days later 10,000 attacking Southerners were repulsed at Shanghai, and on July 25, Nanking, the rebel stronghold, was in the hands of the Northerners. Dr. Sun Yat Sen is reported to have sided with the revolutionists, and to have issued a manifesto. He makes three appeals, the first to Yuan Shih-Kai, recounting the Southern grievances and declaring that just resistance to intolerable tyranny is no rebellion. He concludes: "I am determined to oppose you as firmly as I did the Manchus. Retirement is absolutely your only course in the face of the present crisis." In retaliation President Yuan withdrew from Dr. Sun all the powers that had been granted him for building railways. He was authorized last September to establish a corporation for the development of a national railway system covering 70,000 miles of territory. The President was to allow Dr. Sun \$20,000 monthly for the promotion of the enterprise. A correspondent of the New York *Herald* seems to have no fear that the Government is in danger, as 399,000,000 Chinese, he says, out of population of 400,000,000, have great confidence in President Yuan and in his ability to maintain peace. Owing to a simultaneous attack by land and water on July 25 the rebels were dislodged from all strongholds as far as Nanking.



## QUESTIONS OF THE DAY

### The Blood of Seventy-six\*

#### II

The table of immigrants to Pennsylvania for the year 1729 was: English and Welsh, 267; Scotch, 43; German Palatines, 243; Irish, 5,665. In the previous year 4,500 persons arrived at New Castle, Delaware, from Ireland. No wonder the Governor, as we have seen, was alarmed lest they should become masters of the province. The rate kept up, and it is recorded that in two weeks of August, 1772, the Irish immigrants to Philadelphia numbered 3,500. But the marriage, taxation, and militia records, still extant, afford the most convincing proof of a large Irish population in colonial days. Restrictive laws prohibited Catholic marriages and barred the presence and often the existence of a priest; hence we have to go to Protestant churches for the lists of Catholics who married in the early 18th century; and we find such records in the Pennsylvania archives containing many thousands of names as Irish as are now entered in St. Patrick's Cathedral of Thurles or Armagh. Nicholas Fagan, an Irish Catholic, was the great architect of the period, and Thomas McKean, an Irishman, became Chief Justice of Pennsylvania in 1777 and Governor in 1799. Irish names were thick on the lists of taxpayers and licensed traders previous to 1776.

Probably as large a number on these and similar lists who bore English sounding names were just as Irish as those who retained their Celtic patronymics. English law in Ireland had made the adoption of an English name a condition for the grant of civil rights; and colonial prejudice and proscription made it convenient for Catholics to drop or disguise names that called attention to their religion, unless, indeed, they dropped their religion, in which case they were welcome to what names they pleased. The Irish O'Meaghs, having had 18 properties confiscated by Cromwell, became the Catholic Meades of Philadelphia, one of whom contributed powerfully to establishing and another to reestablishing the American Union. Robert Treat Paine of Massachusetts, signer of the Declaration of Independence, was a descendant of O'Neill of Tyrowen, who, on the defeat of his clan, emigrated to America under the name of Robert Paine. McShane became Johnson; McGowan, Smith; O'Laughlin and McLaughlin, Laflin and Claflin; Breslin, Brush and Brice; O'Shaughnessy, Chauncy; O'Ryan, Ryn and Rhyne and even Van Ryn; and like transmutations have continued to our day.

Irish Protestant immigrants were also numerous, especially in Pennsylvania; and they, too, were "kindly Irish

of the Irish." Neither Saxon, Norman nor hyphenated Scotch, they shared in the sympathies and aversions and sense of wrong of their Catholic brethren, were at one with them in all things except religion, and, for the most part, generous and tolerant in matters of creed. They had learned in a hard school. The Presbyterians whom James I planted on the confiscated lands of Ulster were mainly from Scotland; and as the Ulster Irish had colonized Scotland soon after the Christian era, giving it by the sixth century its name and its dynasty, and the original Caledonians were Celts, the new occupiers were largely akin to the outlawed Gaels they supplanted. When Queen Anne succeeded William of Orange they themselves became outlawed in favor of the Episcopalians. From 1702 to 1719 they were denied the right of worship and their marriages were declared invalid; nor were they eligible to public office till 1778. As the tobacco and woolen industries were crushed in the South in favor of England and the colonies, so laws were enacted to cripple the linen industry in the North. Common sufferings and wrongs, religious and industrial, brought Presbyterian and Catholic together; and hence the Volunteers of 1782 demanded, with civil independence, religious freedom as "a right equally sacred in others as in ourselves," adding: "As Irishmen, as Christians and as Protestants, we rejoice in the relaxation of the penal laws against our Roman Catholic fellow-subjects." To abolish these laws the same Presbyterians founded the "United Irishmen," and share fully in "what glorious pride and sorrow fill the name of Ninety-eight."

Fleeing from religious and economic oppression, the Irish Presbyterians soon tempered American Calvinism with some warmth of Christian charity, with the result that by 1776 it had become largely evangelical and lost much of its intolerance, and their bitter sense of wrong made them and their Irish Catholic brethren the earliest and extremest advocates of independence and its stoutest defenders on the field. With the Toryism of English residents in Massachusetts and Pennsylvania and the pacificism of the Quakers, the brunt of the fighting fell on the Irish; and as far as the records give a clue to race, they seem certainly to have been the most prominent racial element in the Revolutionary forces, especially in the Continental line. The lists of its soldiers and sailors in the Revolution published by the State of Massachusetts include 369 O'Briens or variants of the name, 140 Gleasons, 92 Ryans, 80 Murphys, 69 Larkins, and some 2,000 other such names, and we have seen that Pennsylvania's Continental Line was similarly constituted. In appraising the proportions it is well to remember that Washington had seldom more than 11,000 fighting men.

The Minutemen of Lexington and Concord had 135 Irish names on their rolls, among them Kelly (8), Burke (2), and Shea (2). The Kellys were outnumbered in the first battle by the Kennys, who had nine representatives, and these by the Walshes, who had ten. Of the heroes of Bunker Hill, 220 had Irish names, including the

\*The Irish Contribution to American Independence. By Thomas Hobbs Maginniss, Jr. Philadelphia: Doire Publishing Co.

Colonel, Major, seven Captains, and three Lieutenants. The resistance at Bunker Hill was made possible by the supply of powder and arms captured by John Sullivan four months before in his attack on Portsmouth, the first blow for Independence. It was James Moore, afterwards General and Governor, who won the first decisive victory of the Revolution, February, 1776, at Wilmington, N. C., where 1,500 Tories surrendered to his troops. He was descended from Rory O'More, Chief of the Irish Confederation, 1641. The Irish, in fact, seem to have had all the "firsts" of the Revolution, and certainly stayed to the finish. The first general officer killed was Montgomery, the first naval attack was by the O'Briens, the first Commodore of our Navy was Barry; the scrivener of the first copy, the first public reader, and the first printer of the Declaration of Independence were Irishmen; and George Taylor, lessee of the first American furnace, which furnished shot and shell for Washington's army, had come from Ireland as a "redemptioneer." He was one of eleven Irish signers of the Declaration of Independence; and of the Generals who made it good, twelve were born in Ireland and seven others were sons of Irishmen—exclusive of the officers of the four regiments of the Irish Brigade among our French auxiliaries.

The "Friendly Sons of St. Patrick" of Philadelphia, who raised \$560,000 for the Continental Army in a time of dire distress, were composed exclusively of Irish Protestants and Catholics, as were the Boston, Savannah and other societies which identified themselves with Ireland and its patron Saint. The Protestant Irish were as indignant as the Catholics against insults offered to St. Patrick, and had equal part in influencing Washington to suppress them. Like the Volunteers at home, they were all then proud to be called Irishmen. The "Scotch-Irish" miscegenation was an after-thought of people who were not identified, personally or ancestrally, with the patriots of the Revolution, but wished its Irish heroes to be known as Protestants and, if possible, of non-Celtic stock.

It is the sad fact, however, that most of the Irish of Celtic and Catholic names, and of those of other names whose ancestors were just as Celtic and Catholic, were not Catholics at the time of the Revolution. The absence and proscription of priests, the necessary association of their children with Protestants, and mixed marriages, which could be legally performed only in Protestant churches, were the usual conditions in the colonies, and had their inevitable consequences. One can visualize the process in the names spread out by Mr. Maginniss. When Mary Branagan married William Erskine and Biddy Devine espoused John Boggs and Michael Branin took Barbara Evans to wife in the Old Swedes Church, Philadelphia, Mary and Michael and Biddy were probably Catholics; but Joshua Reilly and Rebecca Doyle must have been formally puritanized before they were linked in wedlock in the First Presbyterian Church. We have many Patricks and Michaels, Neils, Kilians, Teiges and Terences, but with them such combinations as Israel

Murphy, Silas Daley, Josiah Kenney, Joshua Kelly and Jonathan Farley.

While we lament the loss to the Church of so much good Catholic blood, through irremediable causes which neither they nor the Church could then control—and such losses did not end with the Revolution—we can somewhat solace ourselves with the thought that they retained enough of their Catholic traditions to soften bigotry and pave the way for civil and religious liberty. Marquis de Chastelluc, who was here in 1782, wrote that while "Englishmen and Scotchmen were treated with jealousy, the native of Ireland needed no other certificate than his dialect," for: "An Irishman, the instant he sets foot on American soil, becomes *ipso facto* an American." Under the Brehon code, the Irish ruler, whether of clan or province or kingdom, rested his power on traditional custom and the consent of his people, could impose no new law nor exact service outside the law, and if he did so, was subject to recall. The democratic spirit thus generated from time immemorial resisted Anglo-Norman feudalism in Ireland, influenced the colonial temper in the direction of democracy, and when representative government was established locally and nationally, made it quite easy and natural for an Irishman to be an American. He had had long fundamental training in our system; its principle had been his national heritage. Ireland has contributed much more in blood and spirit to our national build than history has set to her credit.

This little volume of 140 pages is a valuable contribution to our history, and we trust the author will extend it considerably in a future edition from the rich material at his disposal in colonial and revolutionary records, and silence his own puritanical echo of "the dark ages of ignorance and superstition."

M. KENNY, S.J.

#### A Peace Lesson from the "Holy Alliance"

During the first revolutionary period in Europe, which ended with the downfall of Napoleon I, the continent, Germany especially, had been devastated by war. Before the Revolution war had followed war on a large scale for some two centuries. The nations were weary of it; and when the Congress of Vienna had restored a tolerably decent, and on the whole, a fairly durable order, the Tsar, Alexander I, propounded his scheme of a Holy Alliance. The parties to it were to take as the rule of their domestic administration and of their external relations, the Gospel precepts of justice, charity and peace, to which ought to be subjected, not only private conduct, but political also. They were to consider themselves as brethren in Christ, and to be ready to help one another in whatever difficulties might occur. Their armies and peoples were to be to them as children to be protected in religion, peace and justice, and they were to regard themselves as delegates only of the one heavenly King, Jesus Christ, in whom all Christian peoples are one. The original parties to the declaration were the King of



Prussia, the Emperor of Austria, and its author, the Tsar. All other Christian princes were invited to associate themselves, and sooner or later all acceded to it in greater or less degree, with the exception of England. The Pope was not present.

Naturally the Holy Alliance was not pleasing to the successors of the sceptic statesmen of the *ancien régime*, of whom Metternich was the type. Still more offensive was it to the heirs of the Revolution, which, though suppressed for the moment, was anything but extinct. Nevertheless, the former accepted it unwillingly as the only practical means of sustaining the settlement of Vienna: the latter vowed undying enmity to it. They could not do otherwise. Some pretend to wonder at this, saying that the Holy Alliance was not, in its author's intention, directed against the Revolution. It was not so directed formally and exclusively. It was rather a recantation of the ultra-absolutism of the seventeenth and eighteenth centuries, against which the Revolution was the lawless and savage reaction. It spoke of liberty, equality and fraternity, as did the Revolution; but in the Christian sense of the terms. The liberty, equality and fraternity of the Revolution were essentially anti-Christian. Hence, the successful working out of the principles of the Holy Alliance would mean the extirpation of those of the Revolution.

Wherever, therefore, the Revolution had influence, the Holy Alliance was held up to ridicule. In England that influence was strong. The only power that remained wholly apart, it became gradually the asylum of all who plotted the overthrow of the existing Europe. England's attitude towards the Revolution has always been peculiar. When it broke out in France it was hailed with joy, as it seemed to mean nothing more than the downfall of the absolute French monarchy and the triumph of the principles of 1688. Protestants thought they saw in it the ruin of Popery; traders, the removal of a dangerous rival. All felt a secret satisfaction that the great experiment was being made *in corpore vili*, that of the hereditary enemy. Soon, however, it was seen that out of it was coming danger for English trade, and at once England became the irreconcilable enemy, the ally of the European powers against it. Once the danger was allayed England resumed its old position. It had no love for the political systems of the continent. Against these the Revolutionists might plot freely under its protection, while at the same time it was putting down vigorously Chartism and Trades Unions. Every English schoolboy, therefore, has learned to despise the Holy Alliance: every newspaper scoffed at and reviled it.

Yet it did good work for forty years, showing the world the only practicable way of attaining to that degree of universal peace which is possible to fallen mankind. It might have come nearer that degree had it not been for the disturbances excited by the Revolutionary societies, growing constantly in number and in power. At last came the Second Empire, with its mission to

complete the work to which the Congress of Vienna had put a check. "*L'Empire c'est la paix*," cried Napoleon in the memorable Bordeaux speech. The sequel gave him the lie; for with the Empire came in the new era with a new political morality and its long train of wars. The Holy Alliance disappeared. The imperial policy was to separate and, as far as possible, to antagonize its members. During the time preceding the Crimean War, Austria and Prussia were detached from Russia, and when the two powers allied for the Revolution attacked the latter, the former had forgotten their pledge to help the brother in difficulties. Thus began the dissolution of the Europe of the Congress of Vienna; and when Austria's time to be attacked came in 1859, Russia remembering its weakness of five years before, stood aloof, as if without concern in its downfall in Italy, and all the consequences that followed. The new Prussia was at the door, and seven years later brought unhappy Austria down into the dust without a hand stretched out to help the vanquished. It is true that iniquity avenged itself upon its author. Napoleon III had served the turn of the Revolution, and four years later he, too, was to go down before the tremendous Prussian power he had fostered; and in that great war, as in the Crimean, the Italian, the Austro-Prussian statesmen counted it their highest triumph that had "localized the conflict." The shattering of the Holy Alliance was paid for in full. But there are things worse than war. Of these, Europe dominated by the Revolution, is one, as it has had too good reason to learn during the past forty years of warfare more disastrous than that of the bloodstained field, against religion and morality, not imperilling the brief life of man's mortal body only, but destroying in multitudes immortal souls.

The Holy Alliance failed because it lacked the cohesion necessary under stress. A society of nations, no less than one of individuals, must have its principle of unity; and when its object is the application of the Gospel to social and political action, there can be but one such principle. The absence of the Sovereign Pontiff was fatal. Nevertheless, its plan for the promotion of peace was the only possible one. Peace may be sought through various motives. The sensuality that, weakening the virtues of magnanimity and fortitude, degenerates into cowardice, may be one. Sentimentality, shrinking from anything, however just, that involves the infliction of pain, may be another. One may advocate peace because he will not recognize the claims of patriotism, nor submit to authority, or because he holds with heretics that war is intrinsically evil, or forbidden to Christians. Another may oppose war on the false assumption of the solidarity of the workingmen of all nations. Rulers themselves may shun it through fear of its consequences for themselves, even though they sacrifice national interests they are bound to defend. But all such motives are inefficacious to secure lasting peace. They induce weakness, physical and moral, that will make the people admitting them a tempting bait to a stronger.

As the fullness of peace is to be enjoyed only in the perfection of Christ's Kingdom yet to come, so that degree of it which is possible at any given time, can be attained only within that Kingdom; and the greater the development and influence of that Kingdom, the higher, other conditions conducing, will be that degree, and the rarer the infractions of peace. This may be gathered from a careful reading of Our Holy Father's letter to the Apostolic Delegate in Washington, of 11 June, 1911. Peace is to be established in order. One will seek it vainly who does not strive for the universal practice of those virtues which are the principle and foundation of order. In this present dispensation the only formula of perfect order and of all virtue is the religion of the Gospel. The infallible head of that religion is the Vicar of the Prince of Peace. In any movement for general peace he has the chief function. This, through the malice of men, he cannot exercise, but is brought so low that he can only kneel without and pray for peace. Hence, the first step is to procure his freedom; the second, to submit to his guidance. To those who seek peace in any other way must be addressed the words of the prophet: "Woe to them that go down to Egypt for help, and have not trusted in the Holy One of Israel."

HENRY WOODS, S.J.

#### City and Country Churches

The *Knickerbocker-Press* of Albany lays before its readers a record of attendance, or rather non-attendance, at services in the Protestant churches of that city during the summer months. The Catholic churches were not taken into the reckoning because, as the *Press* naïvely remarks, "their congregations are not so generally affected by the conditions which influence Protestant churchgoers in the summer time." Many of the city churches were closed for the summer. A canvass of thirty-three churches remaining open showed that out of 16,000 members there were in attendance at the morning services, on Sunday, July 20, 3,025 persons, 1,864 women, 873 men, and 288 children. Albany, according to the census of 1910, is credited with a total population of 100,000, and its cosmopolitan character is fairly typical of most of the American cities here in the East and, perhaps, we may add, of the Middle West.

The results of the investigation into the church attendance is in no wise startling to those who are familiar with the religious trend of the times. But it is interesting as throwing light on the steady drift of such as may be termed Bible Christians from the Protestantism of half, or even a quarter, a century ago. The church with the largest membership in Albany is the Cathedral of All Saints. Out of 1,398 baptized persons, only seventy-seven attended the morning services, or about 5.5 per cent. of the total membership. The largest congregation in any one church was that of the Memorial Baptist church, where 425 out of 1,000 persons were present at the morn-

ing service. Next to that came the Trinity Methodist Episcopal church, with a congregation of 215. The smallest congregation of the morning was found in the Israel African Methodist Episcopal church, where out of a membership of fifty-nine there were five men and four women. The smallest number of men in attendance at any one church was two, at Grace Episcopal church. The smallest number of women was in the Israel African Methodist Episcopal church, four, followed by Grace Episcopal church, with twelve. Some of these, especially the Episcopal churches, may claim attendance at other services, and allowance must be made in the figures on that score.

A more exhaustive and much more valuable contribution to this subject of church attendance is the book entitled "The Country Church," just published by the Macmillan Company, under the joint authorship of Charles Otis Gill and Gifford Pinchot. The work was undertaken in order to ascertain whether the country church, the church in rural districts, is increasing or decreasing in effectiveness. To avoid as a result of these investigations mere generalities, it was decided to limit the enquiry to two counties, Windsor County, Vermont, typical of agricultural New England, and Tompkins County, New York, because its northern and southern portions are representative of large areas in Northern and Southern New York.

Perhaps there is no other index of the place of the church in the life of the people so reliable as attendance at Sunday worship. Convinced of this fact, persecutors in every age have sought to make the meeting of Catholics for the celebration of the Mass impossible; the priest has been hunted like a beast, has been outlawed, a price put upon his head, imprisoned, exiled, not only through the personal hatred which his divine office inspired, but with the intention of cutting off at the root the public profession by Catholics of the faith which makes them one. With the abolition of their attendance at the holy sacrifice of the Mass it was felt that the loss of their faith would soon be effected. For Catholics and Protestants alike it is the hold of the church and what the church stands for which supplies the motive for church attendance. The result of the investigation in these two counties shows that there has been a marked decline in church attendance for twenty, nay, fifty years, both absolutely and in proportion to the Protestant population.

The settlement of Tompkins county was followed at a very early date by religious activities. The circuit riders of the Methodist Episcopal church; the preachers of the Baptist, Dutch Reformed, and Presbyterian churches were early on the ground, and in several of the townships the establishment of churches antedated the organization of the town government. At the present time there are in the county nearly 30 preaching places of the Methodist Episcopal church; 9 Baptist; 4 Presbyterian; 1 Free Will Baptist; 1 Old School Baptist; 5 Congregational; 6 Episcopal; 2 Christian, and 2 Universalist churches. There



is also 1 Society of Friends, and 1 Wesleyan Methodist church. In all there are 62 preaching places now, but of those existing twenty years ago, 5 Presbyterian churches, 4 Baptist, 2 Episcopalian, 1 Swedenborgian, 1 Dutch Reformed, and 1 Christian,—14 in all,—have become extinct.

Church attendance in Windsor County fell off in twenty years nearly 31 per cent., and in Tompkins County 33 per cent. In the strictly rural districts the situation is very much worse than in the large villages. "In the strictly rural districts in Windsor County there is a loss in church attendance of no less than 53 per cent. In a very large part of the churches of both counties the congregations have been decreasing so rapidly and are now so small as to make the conditions and prospects most disheartening to the church-going people."

A serious attempt is made to trace the causes of this decline. One of the causes assigned is the beggarly support given to the minister. "The average minister in these counties does not receive a living salary; much less does he receive a working salary." The result is that many good men have been leaving the ministry in order to support themselves and their families. One successful minister in Tompkins County was graduated from a leading theological seminary in a class of twenty-five. Twenty-five years after graduation only six members of his class were still in the ministry. Then the ministers themselves come in for a share in the blame. These men are found to be poorly equipped for the work in country parishes. "More than half had received no training which could be regarded as adequate for a minister of the present day." More than half had received less preliminary instruction than the least that it is customary for physicians to receive in the counties investigated.

Thus the blame for the great losses in the churches is practically reduced to "poor salaries" and "poorly equipped ministers." We need not follow the authors in their proposed solutions for the problem of the country church. The chief insistence is on "a program of social service." Of course, the ministers must be better instructed and better paid. But amid the present crumbling of creeds what hope is there that the minister is going to give more time to preparation for his work or that a discredited ministry will receive higher compensation from a rapidly disappearing flock. The need of religion is no longer felt. With so many demands on their purse is it likely that people will squander their money on superfluities or on the men who purvey them?

A working alliance of the churches for social service throughout the United States seems to be the last and perhaps forlorn hope of those religious leaders who, like Messrs. Gill and Pinchot, read the signs of the times. But will the new alignment of religious bodies that concerns itself primarily with the common welfare instead of seeking the common good through worship and religious instruction solve the religious problems of the times? Of course, if the worship is based on religious instruc-

tion that is false, there will be a decline of religion in the individual and consequently in the community at large. The history of the decadence of the Protestant churches in the country during the past fifty years emphasizes the importance of right thinking in the realm of faith for the individual. It will be seen that social service programs such as are supplied by Inter-church Federations, Forward Movements, Institutional Churches, Settlement Workers, Y. M. C. A.'s, and Christian Endeavorers will still further help to the depletion of the churches, though they may increase the membership in social or nominally religious organizations, transforming the church edifices into meeting houses where men and women will be found aplenty to study the needs of others and never give a thought to the serious needs of their own immortal souls.

This little volume, with the tabulated statistics of two Protestant districts of the county and its sober and straightforward commentary on the facts, presents in miniature a picture of the tottering condition of the Protestant churches of the land. The picture must be a sad one indeed for reflecting Protestants.

E. SPILLANE, S.J.

### Borrow or Buy?

It is curious what commercial considerations enter into the question of the spread of Catholic literature. Curious, but of course not surprising, because the commercial element enters nowadays into nearly everything. Commerce is merely buying and selling, and it is not wonderful that Catholic books, like all other books, require to be bought and sold. But it seems to enter into the minds of too few of our Catholic laity that the buying of Catholic books is absolutely necessary, if Catholic literature is to reach its proper growth.

The matter is so plain as almost to be uninteresting; theoretically, no one could be found to controvert it. But in practice it seems to be woefully disregarded among the well-wishers of Catholic books. Everyone who knows the influences at work in the world sees that a Catholic literature is as necessary for us in its way as are Catholic papers and Catholic schools. We must have books of apologetics,—many of them; we must have historical and scientific works and works of reference. We must have sources of information, edification—even of amusement, which are free from the agnostic influences of the day and in accord with the cherished traditions of our Faith. The books which feed the loose thought and wavering doctrine of the world at large will never do for us. They are neither safe nor satisfying. We must have a literature of our own.

But how shall we foster a literature of our own? Not by wishing for it merely, nor even by praising the excellent authors who are struggling to build it up among us, but by the homely and practical step of going into a store and buying a Catholic book.

We, who boast of being so practical, are vague and un-

practical in this vital matter of the commercial support of Catholic books. Men and women who one would think read nothing except the papers, are often delighted with Catholic books which some interested friend has loaned or given to them. But the notion of buying one for themselves—that never crosses their thoughts. Catholic books as a purchasable commodity, a commercial matter, is almost comically remote from all their calculations. They never dream of such a thing.

The time is come for our well-to-do and educated laity to put off this odd estrangement from the Catholic bookshop, which is an anachronism and an oddity in them,—the survival of pioneer days when our forbears had neither the time nor the money to spare for books. But those laborious times are over for many of us, and the indifference which was a virtue in the early days is a vice in us.

The Catholics of other lands, whom we may think less zealous than ourselves, put us to shame in this matter. In France it is not an uncommon thing for a gentleman to go into a Catholic bookstore and order copies of the books which please him sent to a score of his friends, much as we send flowers or cigars. The act is a compliment to the friends he thinks of, no less than a credit to the giver himself. There is a delicate fragrance of friendship in the action, as if the giver said: "The book I send you profits and pleases me,—I send it for your profit and pleasure!" It is a far finer compliment to send a man a worthy book, which has, so to speak, a soul of its own, and speaks to the soul, than to send him merchandise!

The queer old books of your youth, which you received for premiums as schoolbooks, strange and wonderful without, in covers of red and blue and green made fantastic with gold-leaf, and solemn and sermonful within,—a great weight of morals strung on a slender string of story,—those books have passed away. The Catholic books—the best Catholic books—are at no disadvantage in covers or contents nowadays when compared with the common run of secular books. Indeed, they surpass them notably in every advantage save this, that the Catholic books have no laymen to buy them. E. F. G.

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The lavish zeal of the American Bible Society must have been dampened a little by a letter that recently appeared in a metropolitan journal.

"The other morning," wrote the correspondent, "when the *Times* had an item to the effect that the various Bible Societies of the world had distributed nearly fifteen million copies of the Bible last year all over the earth, I read it to a man at breakfast who has been in Colombia, S. A., for eight years, and I asked him if the Bible had much of a circulation in that country. He laughed and said the supply didn't keep up with the demand, for as soon as the Bible Society agents distributed copies among the people

the priests came along in their wake and destroyed every one they could find."

It is not annotated Catholic Bibles, of course, that these watchful shepherds gather up, but the incomplete and garbled versions of the Scriptures that Bible Societies scatter broadcast. Moreover, as this wholesale distribution of Bibles is a practical application of the false principle that each individual is competent to interpret for himself God's Word, the Colombian priests are consistent when they seize the books.

## JOHNSON READS THE BIBLE

### IX

#### Geocentric—Anthropocentric

"When I heard you read the account of the creation the other day and when I read it again myself afterwards, I could not help feeling impressed."

"With what?"

"That for Moses the earth is the centre and the most important place in the universe."

"You mean, Johnson, the cosmogony of Moses is geocentric."

"Yes; according to him the earth is essentially the universe. Above it is the celestial vault which is its dome. On that vault are shining the great luminaries whose only purpose is to light up the universe. They go on in their course but only to give the earth its night and day. As for the stars Moses merely names them in passing, almost disregarding them as he compares them with the sun and moon."

"You don't think, Johnson, that he was aware that the stars are larger than the moon?"

"Certainly he was not. Again, man is for the earth what the earth is for the rest of the universe. The universe is made for the earth and the earth for man."

"That is, Moses considered the universe anthropocentric; centering around man."

"Yes, and I don't understand how he could have thought so. Does not science tell us that the earth is not the greatest globe in the world; that on the contrary it is one of the smallest? It is not a queen; it is a vassal, a mere satellite of the sun. It is not in the centre of the universe. It occupies a remote corner, and if it commands the moon, it obeys the sun. As for man he is only an atom in the universe. In Parliament one sees the centre sometimes go over to the extreme left or right. Moses makes a centre of one of the extreme ends."

"You are repeating the phrase of a certain scientist though he was somewhat stilted in his expression. 'Science,' he said, 'has expelled the earth from the privileged place it was so long permitted to enjoy.'"

"Well, was he not right? What have you got to say about it?"

"What I have to say is very simple, although it is at the same time double. I am certain that Moses had a perfect right to speak as he did, first because of the appearances and, secondly, because of the reality. As a matter of fact everybody speaks according to appearances."

"Except scientists."

"Except scientists when they treat of science, and Moses had a right to speak like the rest of the world because he was speaking to every one in the world. Now in appearance is not what Moses said exact? In appearance isn't the earth the centre of the universe?"

"I confess it is. Wherever we go the universe seems every-



where like an immense sphere of which we are the centre."

"Yes, that sphere envelopes us. Moses had a right to speak of it as such, although it is only so in appearance. *We see* the dome of the heavens, *we see* the sun rise, pursue its course through the heavens and set, hiding itself in the West to reappear in the East, *we see* the stars bespangling the heavens; *we see* the moon greater than the stars. Moses saw all this as we do, and he had a right to speak of it as we do."

"Evidently, if we confine ourselves to appearances."

"And do not forget that Moses had a right to confine himself to that for his book was not a treatise of cosmography."

"Well, all right; but I don't see what basis of reality, as you said a moment ago, Moses had for adopting that form of speech."

"Nevertheless he had."

"Do you mean to say that the earth is really the centre of the world?"

"Perhaps. Is Belgium the centre of Europe?"

"Surely not."

"Is it the principal country?"

"You are amusing yourself."

"Not at all."

"But suppose a Belgian sets himself to writing the history of his own country. Immediately, as far as he is concerned, Belgium becomes the centre of the world. What will be the principal theme? Belgium. Will he speak about France and Germany? Yes, but only in their relation to Belgium. Read his book and you will see that he makes the world turn around Belgium and you will admit that he is warranted in doing so."

"You mean that the earth is the Belgium of the universe."

"Put it that way if you wish. Now, Moses was writing the history of our little earth, and on that account it became the principal theme of his book, the centre of all that he said. He speaks of other planets but only in their relations to our globe. The sun? Why, its flame gives us light and regulates our seasons. The stars? They are to beautify the sky and really their relations to the earth amount to about that. The moon? It is *for us* more important than the stars. If the sun gives the days their glory, the moon gives the nights their glow. It has something to do with the tides, and so on. In brief, however small the moon may be, compared to the stars it is really for us more important than all the stars together."

"You are right."

"And yet I have not said all. I have not yet touched on the principal argument. Indeed, when I hear scientists clamor about the extreme littleness of the earth, I feel like crying out: Well, what then? You tell me that Saturn weighs a hundred times more than the earth, and Jupiter three hundred. Well, what of it? Is everything big great? What about moral greatness?"

"The earth has none."

"Excuse me. Man is on it and man has moral greatness. Do you remember the story of the gigantic soldier who said to Napoleon: 'I am the greatest soldier in France.' 'The biggest, you fool' retorted the little emperor."

"Well, the sun, and Saturn, and Jupiter and millions of stars may be bigger than the earth, but not greater. The earth is man's dwelling-place. Look at the earth itself, my friend; you have little Greece, and the immense Indies; little Palestine and boundless Africa; little Jerusalem and huge London. Which has had more influence, which has played the greater part in the world's history? Which has done more to shape the destiny of the world? India or Greece, Africa or Palestine, London or Jerusalem?"

"Those questions answer themselves."

"In the same way the earth may be nothing compared with the stars; but it surpasses them all in importance, because it bears on its surface man, the fairest of all visible creatures and the only one endowed with intelligence. It is true that some of the pagans did not think so, when they adored the sun and the moon. In fact did not the Egyptians worship the worst kind of beasts, and did not the degenerate Hebrews fall flat on their face before the golden calf? But the cosmogony of Moses puts things in their proper place; for does it not seem to you as if he were issuing a command to his people: 'Do not adore the world; it was created in six days; do not adore the stars; they were made to give you light; do not adore the beasts, for remember your soul was made after the image of God.'"

"Do you remember the story of St. Christopher?"

"Yes; I have often seen his picture; a giant carrying the Infant Jesus on his shoulders."

"Yes, but when he was alive he was n't any bigger than we are. One day, however, he carried a child across a river on his shoulders. That child was the Infant Jesus; and as he had thus carried God the piety of the people pictured him as a giant to express the veneration which was to be accorded him."

"So it is with the earth; an insignificant globe in itself perhaps, but it has been chosen to carry man, the image of God."

"And even the Infant Jesus."

"Yes, the earth is the planet which not only carries man, but which formerly carried the God-Man, and now the Blessed Eucharist. That gives it the right to the first place. Moses was right in making his cosmogony geocentric and anthropocentric."

## CORRESPONDENCE

### The Charms of Oxford

LONDON, July 15, 1913.

The journey from London to Oxford in the days before the coming of the London and North Western was usually made by post-chaise, and if the Henley Road was in good shape and the horses in good fettle, the fifty-eight miles could be covered in something like five and a quarter hours. This was the popular approach in the olden days, as it led the returning undergraduate or the casual visitor into the many-spired city by way of Magdalen Bridge, and let him down under the shadow of the graceful tower which is still the first object to catch the eye from afar, as one approaches the University from the river side. The natural features of the southern and eastern landscapes are, moreover, singularly adapted to make this entrance a fitting vestibule for the great English metropolis of learning, as the profusion of wooded slopes, shaded walks and verdant meadows relieved by patches of variegated foliage all combine to furnish a most pleasing setting for the darker hues of the domes and collegiate towers beyond. Indeed, it requires but slight effort of one's associative faculty to see in Christ Church Meadows, or in Magdalen's Water Walks, the same Oxford of grace and sweetness that was so dear to Campion and Addison and Keble and Newman.

But with the passing of the coaching age, there came creeping into Oxford "certain useful deformities, which bagmen call progress and men of taste vandalism." A fast train now brings you into the university city seventy minutes after leaving Paddington or Euston, but only at the price of that magnificent prospect which gladdened the heart of the old Oxonian on the top of the stage-

coach. Then, too, you will have to pass through an intervening zone of modern brick and mortar that hangs round the Queen of the Isis like a cheap fringe on a stately garment, and you will alight among surroundings that are anything but academic. Yet the traditionalist who resents any breaking of the former spell will experience a vigorous thrill of satisfaction when he emerges from the railway station and beholds the venerable vehicles that rumble through the streets of Oxford; then, after he has climbed to a seat perilous on the roof of one of them, he will surely congratulate Alma Mater on her old-fashioned horse-cars, for strange enough though they be in roadways once sacred to royal coaches and sedan-chairs, they are, nevertheless, a last enduring protest against any further encroachments of this too mechanical age of ours.

On reaching the busy spot called Carfax, where the four main streets intersect, the visitor has a choice of two itineraries: he may diverge to the right, attracted by the imposing "Tom Tower" of Christ Church, and there begin a circuit of Oxford, or he may continue straight on, following the descending curve of the "High" until he presently finds himself in the very heart of that historic cluster of colleges, churches and halls whose weather-stained façades, in the opinion of Oxonians, give to this famous thoroughfare "the finest sweep of street architecture that Europe can exhibit."

If one chooses to begin at Christ Church, he will soon realize that, to see Oxford aright, he must portion out his time, not into meagre hours and half-hours, but into days and weeks; and if he would penetrate to the heart of Oxford's secret, he must shake from him the vulgar dust of the outside world and become an idealist, and a dreamer of the days when Salamanca, Paris, Oxford and Bologna were strongholds of Catholic learning whose halls as yet knew nothing of the rancorous dissensions that were destined to rend Christendom asunder in the sixteenth century. Here at the outset he is passing through the portals of what is considered by many to be the most magnificent academic and religious foundation in Europe, an enterprise that was well worthy of the Cardinal Magnificent, who, in the zenith of his glory, ambitioned to build here an unsurpassed home for Wisdom consecrated to the service of the Most High; here one wanders through quadrangles, vaulted cloisters and high halls that are redolent of the days when Science and Religion reigned from equal thrones, and here one sees adjacent walks and meadows which, to use the words of Gibbon, "had they been frequented by Plato's disciples, might have been compared to the Attic shade on the banks of the Ilissus."

The memory of Wolsey, surviving his fall and the iconoclastic days that followed, still broods over Christ Church. One statue of him in cardinalial robes surmounts the arched gateway in the Tom Tower, another may be seen in the Belfry Tower, and his picture occurs twice in the Great Hall. And in other Colleges as well, one meets with numerous relics and reminders of the England of Wolsey's day, when the ruinous passion of Henry VIII had not as yet robbed the nation of its ancestral faith. Indeed, Oxford is notable among pre-Reformation institutions for a certain reverence which she still retains for the Faith long ago repudiated at the bidding of a disappointed libertine. Recreant though she was, and sadly so, in that hour of trial, Oxford has often been found, as it were, looking backwards across the gulf of heresy dug by Henry; especially might this be said of her during the latter phases of the Oxford Movement,

when heads of Colleges were changing their dinner hours that they might hear the sermons of John Henry Newman. As a result, therefore, of this tincture of Catholicity, not so apparent now as it was seventy years ago, not many vacant niches or dismantled shrines are left at Oxford to testify to the anti-Catholic fury of the Reformers. She has preserved, repaired and restored, so that many a sweet-faced Madonna now looks down on peaceful quadrangles, many a saint has a place of honor in the college chapels, and St. Mary the Virgin's is still the University Church. But in spite of this external conformity, one may still wonder whether it is a lingering reverence for her lost faith that prompts this apparent sympathy with certain Catholic practices, or, which is equally probable, a fine aesthetic sense, such as Matthew Arnold's, which regards the old order not as an object of religious veneration, but as an unfailing source of poetic inspiration?

Pembroke College, within a stone's throw of Christ Church, will be sure to exact a visit, however brief, from every admirer of the sturdy old tyrant of Fleet street, Dr. Samuel Johnson. His rooms are still pointed out on the second floor of the tower, just above the gateway, though one can not be so sure of the exact location of the window, or other aperture, through which the furious Samuel, in all the pride of poverty, pitched the new shoes that some charitable but indiscreet admirer had left at the indigent commoner's door.

So, one might spend all his hours at Oxford merely ruminating over the historical associations that lurk in almost every corner. And even should the mind, by a conscious effort, direct itself to present facts, such as buildings, scenery and people, it will soon find itself lapsing irresistibly into the historical mood. There is no escape from it. Some castellated façade, like that of University College, some stately Gothic chapel whose massive buttresses, deep-mullioned windows and lofty pinnacles were in place for over two centuries before the sailing of the Mayflower, as were those of the chapel at New College, will gently emphasize anew the all-pervading spirit of age with beauty, and classical dignity with perpetual youth. Even the window-boxes in the quads, giving a welcome touch of color to the sombre walls, will remind one of Newman and his snapdragon; and if one should pause to rest a moment in one of the many Old-World gardens, he will probably soon be noting what ideal spots they are for an afternoon alone with Horace or Euripides.

E. A. W.

#### Catholic Progress in Australia

MELBOURNE, June 14, 1913.

On all sides we are showing in Australia that our Catholicity is progressive. The new Coadjutor-Archbishop of Melbourne, Dr. Mannix, immediately after his appointment interested himself in the question of the founding of a Catholic College within the University of Melbourne, a subject which the youthful and vigorous Newman Society of Catholic graduates and undergraduates urged on his attention at the magnificent reception they gave him shortly after his arrival.

Both the Newman Society and his Grace made clear why such a work was not taken in hand before. While agreeing with the Society that it was due to the Catholic undergraduate that he should, as regards residence and tutorial aid, be placed on a level with the undergraduates of other denominations, whose Colleges are doing work



of a high order, his Grace was pleased to see that the Society was alive to the facts of the case. The Protestants had practically given up their denominational schools and were able to concentrate all their energies on University Education. His Grace's words so neatly summarize the whole question that they are better quoted verbatim: "The Catholic body, on the other hand, has never handed over to secularism a single Catholic school and never will; and as a consequence, Catholics from their limited and depleted resources have hitherto been unable to found in your University a Catholic College. If they had abandoned their own Catholic schools and sent their children to the State schools, the Catholics of Victoria might, out of the money they have spent on Catholic education, have founded and equipped not a small college to house a hundred or two hundred Catholic students, but a University of modern equipment and ample endowment. The difference of policy between Catholics and Protestants has been one of principle. In this issue the Protestants—and I regret it from my point of view—have almost captured the University; but the Catholics have held their people and have rescued them from the rising tide of indifferentism. . . . Catholics, however, must feel their way cautiously and count the cost. They want a College that is going to succeed, a College worthy of the Catholic body and of the University."

One of our papers rightly judges that Dr. Mannix's attitude is inspired by the venerable Archbishop of Melbourne, who, with characteristic humility, has left this most important work to his coadjutor, and on the same occasion did little more than announce, amid great applause, that he had that very morning received from the solicitors of the late Judge Casey an intimation that \$5,000 had been left in the Judge's will to form the nucleus of a fund towards building a Catholic College within the University. The Archbishop has since promised the same amount himself, and there is every likelihood that Catholics of means will follow his good example.

In an address to Dr. Mannix in Geelong, the next city to Melbourne for size and importance in the archdiocese, a pledge was given by the signatories, on behalf of the Catholics of the City, to support the establishment of such a College. In his reply Dr. Mannix told how one gentleman was prepared to hand over a magnificent library free of charge to the College, and that a Protestant gentleman had assured him he would support the movement. It is clear that in Dr. Mannix Australian Catholics have secured a prelate who will carry on the best fighting traditions of the present archbishop—and they are determination seasoned with prudence. And like him, he boldly faces the facts. While thanking the Geelong people for referring to a subject in which he was deeply interested, his Grace continued: "He would be a bold man who would say that the Catholics of Australia, considering their numbers and their talents had got in the various walks of life what in strict justice is their due. Neither in the Universities, nor in the professions, nor in political and municipal life do the Catholics fill the places to which their numbers would entitle them." He then reminded them what Catholic Universities in other countries had achieved. "Perhaps he was an optimist," he continued, "in believing that logic and fair play would eventually have effect in giving Catholics before long their just and equitable rights in the matter of education. But if there were no other way of obtaining their rights, to which they were justly entitled in regard to the schools, he could see no reason whatever

why they should not stand close together, bide their time, watch their opportunity and take it when it came."

Dr. Mannix has not been long in grasping the problems before the Church in Australia, and his direct way of dealing with them delighted our people. One of our papers (the *Melbourne Tribune*) wrote: "When we listened to the fighting speech of Dr. Mannix, we thought we saw a vision of an early forward movement that would entirely reverse the position of Catholics and their oppressors in this State, a movement that would forcibly turn the attention of the Government in a way they cannot ignore to the justice of our claims." The small representation of Catholics in the higher positions in the State is directly traceable to their being cut off for nearly forty years from the rich scholarships given to State School children, without which they could not have secured the education to fit them for their work. This problem once solved, many of the Church's difficulties would solve themselves.

Archbishop Mannix's invitation to club together to secure justice is bound to have an invigorating effect on the Catholic Federation movement, which is continuing to spread rapidly. New South Wales is now repeating the Federation's fire-like spread in Victoria, and our papers record openings of new branches and enrolment of more members almost daily. Mr. T. J. O'Brien, General Secretary in Victoria, who went to New South Wales to help on the work, made a retreat at "Loyola," the Jesuit House of Retreats in Sydney, with several prominent officials of the Federation. This fine Catholic act of men who could spare only a few days in Sydney stamps their work as one with the real spirit of Faith about it. The New South Wales Federation is already urging the claims of Catholics to fairer treatment on the Education question, and has seized on disabilities that have crept into the new Scholarship Concessions as an occasion to begin the battle. As New South Wales and Victoria number two-thirds of the total population of the Commonwealth, the banding together of Catholics in these two States alone would be an achievement of which the founders of the Federation might well be proud. But they have more to pride themselves on, for South Australia was not long after Victoria itself in the field and rivals it in progress, while the other States are also coming in. Australian Catholics are realizing their strength and will make unjust aggressors realize it too.

This organization is reaching for good in all directions. A Catholic Women's Club has been started in Melbourne and its roll of paying members is lengthening daily. Among its many activities is an employment bureau, where Catholic mistresses may meet Catholic servants. There, too, will Catholic immigrants find kind fellow-religionists to advise and help them. A register of reputable Catholic boarding houses is kept. The general object of the members is to "work with enthusiasm for the interests of Catholic women of all ages and of every rank of life, from a business-as well as from a social point of view. It will interest American readers to hear that the Lady President takes her American sisters as models for imitation, saying: "Australians are nearest to Americans in the amount of enthusiasm and energy they put into things."

There is also a Catholic Women's Association doing good work in Sydney and a Catholic Men's Club, which for some years has prospered and done much for the Church. We are certainly progressive: and that is always a good sign.

W. R.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### Scientific Penology

A good deal of editorial space has been devoted of late by some of the more influential daily papers and representative periodicals to a consideration of the problems confronting us in dealing with the inmates of our various penal institutions. Apropos of the movement set on foot to abandon or reconstruct the State reformatory at Sing Sing and to do away with the "horrors" that are said to exist within the walls of that forbidding institution, many views have been expressed concerning a more enlightened treatment of our criminal classes.

Of course, we are all of one mind on the desirability of "substituting clean cell-blocks for quarters that only breed disease; of removing conditions that reduce our convict population to a level of existence below that of the brute; of freeing them from an environment which forces them into corruption so vile that even trained investigators blanch when its conditions are revealed." Everything that can make for health, humanity and a return to an honorable and self-respecting manner of life on the part of these poor unfortunates should be met with a ready and welcome encouragement—nor should it be looked upon as an idle dream that many of these men may be brought back again to a life of honor and happiness for themselves and of real usefulness to the community.

When, therefore, scientific "penologists" advocate the introduction into our punitive institutions of what they are pleased to call "probation systems," when they loudly extol the merits of the Children's Court, urge reductions of sentence for good conduct, distinctive uniforms, special privileges for good behavior, and the like; when they propose "to house all prisoners in decency; to give them the medical and surgical treatment they need; to apportion employment suitable to the strength of each; to provide such amusement and recreation as may awaken in these men a sense of honor and of self-respecting effi-

ciency," in a word, when they seek to save and not to destroy, "to lessen the amount of human wastage," and to promote a healthy "reconstructive" spirit in dealing with our public charges, we are, one and all, in hearty and sympathetic accord. We all feel that the end aimed at is a much desired one and worthy of a blessed realization.

But when these ill-advised social reformers go further and attempt to impose upon us their theories concerning the nature of crime and its punishment, when they insist upon telling us that "crime after all is only a disease, and that criminals are to be pitied rather than punished," that "they really can't help it," since they are the blind, irresponsible victims of innate criminal tendencies due to an unfortunate hereditary transmission or to unhappy surroundings, we feel constrained to object to this sentimental cant and shallow philosophy, and to protest against a teaching that is neither "scientific" nor "penological" in the better sense of the term.

### Federation Convention

The Twelfth National Convention of the American Federation of Catholic Societies, which is to be held at Milwaukee, August 10-13, promises to approach more perfectly than any preceding congress to the ideal of a great Catholic Week. The unprecedented number of prelates, whose attendance has been assured, and who will gather from every part of the United States to participate in the deliberations and lend their prestige to the meetings, gives ample evidence of the increasing importance attached to this annual event. Pastors, editors, business men and workingmen, and all ranks of the laity will be well represented there. Under such auspices it is to be hoped that real and practical results will be achieved.

Such gatherings aid most effectively in creating a spirit of Catholic solidarity and arousing renewed zeal and enthusiasm. Even if little positive work could be set to their credit, the moral influence which they exert upon Catholics and non-Catholics alike would sufficiently repay all the labor and the cost which they imply. But the Federation has only begun its course of usefulness. Its main work has been the development of Federation itself, the gathering together into one efficient union of all the Catholic societies of our land, in order to make of them a mighty power to be employed henceforth in the best interests of the nation and the Church. While, therefore, we congratulate it upon the work already accomplished, we look upon the past only as an earnest of the far greater good to be realized in the future.

For those whose means permit them to spend their vacation away from home, the Catholic congresses, study courses and summer schools afford opportunities they should be glad to accept, in their own interest and the interests of the Church. It is in this way that the Catholic spirit is fostered, Catholic unity cemented, and Catholic action made possible.



### Illiteracy in Spain

Sixty per cent. of the population of Spain are said not to be able to read or write. Not only do the great newspapers vouch for the truth of the statement, but even official documents are proof of its correctness. Thus we find in the recently published Report of the U. S. Commissioner of Education for 1912 that, according to the Spanish census of 1900, out of the 17,000,000 of people in the country, 12,000,000 are illiterate. The information is further vouchsafed by one of our great dailies that the present Prime Minister, Count Romanones, was so startled by the revelation that he began to take measures to do away with the national reproach. It is comforting to know, however, that in spite of all these authorities, the statement is not true.

In the first place, asks the *Razón y Fe*, why should Romanones, who is only one year in office, be so stirred up by the census of twelve years ago? Why did he not address himself to the census of 1910, which adds a few millions to the population given by the census of 1900? It is now 19,892,534. It was then 17,000,000. Is he bothering about the question at all more than his predecessors, and if so, does he consider this increase of nearly 3,000,000 in the population of no consequence in his calculations?

Moreover, even if we adhere to the census of 1900 we find that its classification of illiterates includes all those under the age of 10. Now in Spain there are 4,274,109 children under the age of 10, and if that number is subtracted from the 12,000,000 Spanish illiterates, as it ought to be, we reduce the number to something under 8,000,000, which is not so bad, for it is the same as the number of illiterates in the United States. We were not as stupid as the Spanish census takers, for we start our classification of literacy and illiteracy after 10; had we added our 14,000,000 or 16,000,000 children under the age of 10, our 8,000,000 illiterates would run up to 22,000,000 or 24,000,000. It all depends on how you manipulate the figures.

But the figure of 8,042,628 illiterates in Spain, that is 5,615 illiterates in every 10,000 of the population, compares favorably enough with many of the European countries in 1900. It is, for instance, a far lower percentage of illiteracy than that of Russia. It is nearly the same as that of Greece, and not much higher than that of Italy, which is a modern State in which education has been substantially out of the hands of the clergy for the last fifty or sixty years.

Moreover, we must remark that Spain is annually lessening the percentage of her illiterates, and that in some of her provinces illiteracy is as low as in Austria and Belgium; it is lower than eastern, and far lower than western Prussia, and if in these Spanish provinces we take men only, illiteracy is much lower still; in Burgos and Alava, for example, it is on a level with England, and nearly on a level with the United States.

But is not the theory of illiteracy a good deal of a superstition or a fetish? It supposes that even if no literature worthy of the name is produced, even if the general intelligence of the people is not advancing, yet, provided a larger number know how to read and write, no matter what they read or write, the nation is progressing intellectually. After all, were not the greatest discoveries, the highest developments in literature, in laws, and art, and relatively even in war, made in the ages when the percentage of illiteracy was far higher even than it is alleged to have been in Spain in 1900?

### The Need in Education

In an article bearing the above title contributed to the *June Red Man*, a monthly publication of the Carlisle Indian Press, Francis H. Rowley, president of the American Humane Education Society, the Massachusetts Society for the Prevention of Cruelty to Animals, and the parent American Band of Mercy, has something to say on "The Coming Education," by which he means "the cultivation of those finer and nobler faculties of the human soul without which there can be no high manhood or womanhood."

Years ago, he tells us, when Mr. Geo. T. Angell, his predecessor, was visiting Florence, he came upon the celebrated American artist, Hiram Powers. After a short conversation on topics that concerned their native land, the two drifted quite naturally into the subject of education and the training of those with whom the future of the nation was to be inseparably linked. In the midst of the conversation Mr. Powers, we are told, paused for a moment, then turned solemnly to his guest and with animation exclaimed: "Angell, the supreme need in America to-day is the education of the heart!"

We can feel no thrill in this new "discovery." Ages ago it was pointed out that the mere development of man's intellect even until it could master the whole range of human science was no guarantee of moral probity, nor of a character upon which the family or the State could securely build. Many a clever college graduate has become a dangerous outlaw and a menace to the welfare of civil society—the more dangerous, in fact, by reason of the very keenness of the intellectual equipment with which our system of godless education has provided him.

It is a pity that after so many years of experimentation in the field of education, after repeated warnings from quarters the most unexpected, that an education from which all religious and moral training has been eliminated is not turning out the most desirable type of good citizenship, that our public educators, and not all of them either, are only now gradually awakening to the fact that present-day education in America has been weighed in the balance long and carefully and has been found woefully wanting. The frantic but futile efforts now being made in many quarters to save from "racial degeneracy" the generation that is growing up about us

by the introduction into our institutions of learning of courses in "social and sexual hygiene," "eugenic certificates," and the like, are all too eloquent proofs that we have neglected to cultivate in the hearts of our children the one thing that makes for individual worth, social honor and racial stability—the Christian virtues of self-respect and self-control.

"The supreme need in America to-day is indeed the education of the heart." But we venture to predict, without arrogating to ourselves the gift of prophecy, that the object and scope of the "New Humane Education," for which Mr. Rowley stands sponsor, "with its inculcation of justice, fair play, kindness and sympathy with all the weak and unfortunate, and that unselfish service that knows the holy joy of ministry," will never be lastingly achieved by the mere formation of "Band of Mercy" organizations. Class hatreds will disappear only when men realize the obligations of Christian charity and brotherly love; mob violence will vanish when the ideals of Christian justice lay hold of their hearts, and the crimes that too often disgrace our civilization will then only cease when mankind can be made to realize that there rests upon them a God-imposed law and a divinely established sanction that they can neither evade nor escape. A broad and sapless humanitarianism, and a mere natural religion of benevolence wholly unenergized by the strong supernatural motives of Christian faith and charity, will not long prevail against motives of self-interest and the "triple concupiscence" that dominates the world to-day. There is only one power that can effectively hold in leash the wild passions of mankind—only one power that can rightly educate the human heart, and that is the supernatural and divinely-revealed religion of Our Lord and Saviour, Jesus Christ.

#### "Necessitarianism"

It is amazing to what an extent the propaganda of "necessitarianism" has gained ground within recent years. Thus, Professor Karl Pearson, head of the Eugenics Laboratory in the University of London, tells us somewhere in one of his lectures on "The Laws of Heredity" that "man is ever the being nature has made him, good or evil from his birth"; while Prof. W. Bateson of England, another protagonist of the same school, makes bold to declare that "criminal punishment is nothing but the remnant of barbarism from a darker age." Dr. Saleeby, too, one of the foremost living exponents of the new "science" of eugenics and genetics, has given expression to the same views in his writings, as have Sir Francis Galton himself, founder of the movement in England, Forel in Germany, and Davenport and Bell in this country.

Now, as a matter of fact, every author of any repute that has ever written on the subject of criminal jurisprudence, as well as all the great masters of ethical science, are unanimous in teaching that the root of all moral responsibility lies not without us in defective edu-

cation, unhealthy environment, or hereditary taint, though these factors may exert some influence over our actions, but within our own hearts, in that internal faculty of volition we call the human will. They teach, too, that "in its treatment of law-breakers society must ever keep a twofold object in view. The first, is the punishment of the wrong-doer, embodied in the form of reprimand, fine, imprisonment or death. The second, is his reclamation from evil ways and restoration to usefulness in the community, to be brought about by education, the correction of wrong ideas, the rousing of self-respect, and the strengthening of the will to better things." Just how this "strengthening of the will" is to be brought about constitutes the whole crux of the "convict question." That it can ever be adequately effected by the "honor system and the outdoor life," by distinctive uniforms, special privileges for good behavior, etc., is, to put it mildly, doubtful in the extreme. All these things are good in themselves as far as they go—but they do not go far enough; and until we reach the heart of the convict and develop within him a sense of responsibility to a higher Being, until we get him to understand that not for the outward act alone, but for the inner thought and secret desire as well must he render an account to an all-seeing God, until we can impress upon him the necessity of upright action in his dealings not only with his fellow-man and with society at large, but with himself and the Supreme Author of his being, we shall find that he can never be won back to the ways of virtue.

#### La Joyeuse Entrée

King Albert of Belgium is at present making his royal progress through the little kingdom, and on July 13 Liège witnessed the *joyeuse entrée*. One would imagine that on such occasions anything like religious rancor would have been kept in the background. It would compromise the King, but the Mayor of the city, a certain Kleyer by name, judged otherwise, and he officially ruled that the children who studied reading and writing in schools where they also learned their prayers were to be debarred from the parade. Of course, his Majesty the King did not know that his Majesty the Mayor was thus misbehaving, or a rebuke would have been promptly administered. But the Liègois took the matter in their own hands without waiting for King Albert to intervene, and they informed their chief magistrate that if the children were not to be allowed to walk they were going to stand in a solid phalanx at a certain place along the line of march, and His Honor was invited to prevent them if he dared. Somebody appears to have told the King meantime and the Mayor was forthwith admonished not to make a fool of himself, or some words to that effect were used. The result was that the Catholic children did not stand, but marched, and they marched all the more proudly because they had won in the fight for their rights. Mr. Kleyer's countenance had a wobegone expression during the cere-



monies, and his fellow-citizens and subjects have been laughing at him ever since. But how did it happen that the Liègois ever elected such a stupid little despot to be Mayor of that city? They ought to be ashamed both of themselves and of him.

### "Getting Results"

Mr. W. D. Howells contributes to the August *Harper's* some good reflections on the results of a voting contest that a contemporary held not long ago regarding the question: "Which ten Americans living are the most useful to their fellow-men?" Observing that the names chosen were those of men like Mr. Edison, Mr. Carnegie, Dr. Carrel and Mr. Burbank, and that not a single clergyman, poet, novelist, dramatist, actor, musician, artist or architect figured among the topmost ten, Mr. Howells concludes that our national passion for "getting results," "results that we can lay our hands on and feel advantageous in our daily lives," was what determined the voters' choice. He has misgivings, however, that this attitude of mind may be only an indication after all of the "Great American Mistake."

"Does not it show a certain crudity of nature in us," asks the novelist, "that we ignore even the existence of the arts and letters as national glories and blessings? Has it always been as it is now, and if it has not, have not we been advancing in the wrong direction? Is not our present practicality a recrudescence which we have sunk to through our passion for getting results, for material advantages such as we can see, feel, hear, touch and taste, rather than such as appeal for appreciation to the heart and soul? Would not it be possible to prove that artists had as high claim to popular gratitude as our inventors, our charitable millionaires, even our reformers? . . . The time was, easily within the recollection of any man who has survived his generation, when the American ideal was higher living instead of the higher-cost living which comes of greed for the cheapening of the creature comforts, the grossly appreciable advantages, material, mental and moral. . . . In that former time our literature expressed a longing for the beauty which is truth; neither Longfellow, nor Lowell, nor Whittier could be content with the lovely line alone; its curve must lead to the strait and narrow path which few find but none need miss; it was sometimes even forced to this office."

All must own that Mr. Howells is right. The world of to-day professes a strong faith in "motor-car and telephone civilization," and seems to be firmly convinced that the wisdom and happiness of the human race depends for the most part on mechanical achievements of various kinds. To fly a little higher, to ride a little faster, to be heard a little further than before, are considered objects so worthy of a man's ambition and a nation's admiration that any sacrifice, however great, which success in these fields may cost is of very trifling importance.

The poet who would rather starve in a garret than

abandon his Muse; the artist who sells his coat to buy a pigment; the thinker who prefers the philosopher's gown to the civic wreath; the martyr who goes to the stake rather than deny an article of the Creed,—these were once held up to the world's admiration. But they must now give place as popular idols to the clever inventor, the lavish philanthropist, the skilful surgeon, the successful fruit-grower, or the daring aviator.

For these modern "heroes," of course, "get results." Their victories are all gained over the palpable, material world and contribute in various ways to physical comfort. But the more pampered the body is, the more famished as a rule is the soul. A nation that reckons as its greatest men those only who have ministered most successfully to its love of luxury and ease, and that considers of but secondary rank those who have tried to nourish and train the souls of a people, that nation is making, unquestionably, the "Great American Mistake." For,

"Man was not made for things that leave us. . . .  
For things immortal Man was made."

### Publicity

An epidemic of suicides, with bi-chloride of mercury as the poison, is sweeping over the country. The daily press gives harrowing details of lingering deaths, where the unhappy patient, the temporary frenzy of self-destruction over, struggles to regain the life that has been thrown away. In some States proposals have been made to restrict the sale of the drug by law. The whole sorry and pitiful subject only emphasises again the dreadful wrong of an unbridled publicity in such matters. Weak or disordered minds are too receptive of the morbid suggestions they receive from sensational newspapers and too apt to reenact the tragedy for themselves. The details of murders, thefts and suicides are moral poison, more damaging and more subtle than the drugs that kill the body; and to publish wantonly whatever comes to hand of horror and crime is a flagrant offence against the public welfare. The newspaper accounts of old-time suicides by drinking carbolic acid suggested to many unfortunate folk the idea of using that means of self-destruction. Now bi-chloride of mercury will become a synonym for poison in the popular mind. The whole matter points to the responsibility of the press—which wields so lightly such tremendous powers of influence and suggestion for weal or woe.

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The Twenty-sixth International Convention of the Christian Endeavor Society met at Los Angeles a week ago, and pronounced emphatically on the necessity of everywhere teaching religion in schools, but they coupled with it a resolution to have sex hygiene also taught, not by the regular teachers, however, but by physicians especially appointed for the purpose. The Christian Endevorers may be pious, but they are very unwise.

## LITERATURE

**The Works of Francis Thompson.** Volumes I and II: Poetry. New York: Charles Scribner's Sons.

The greatest wonder that all true poets bring us is that, however old the world they sing to, still they find new veins of glorious song. It is for this they are called "creators,"—they make their song—they do not find it. Behind them follow a whole host of lesser spirits who gather up the broken crumbs of inspiration; and make the manner and theme of the new poet familiar to all the world. But to be new and surprising is the maker's privilege; for that one must be *poète*.

Judged by this test the works of Thompson stand singularly alone in his generation. No one who reads can doubt that here is a new voice in the world. There are echoes of other voices,—all poetry is full of echoes of earlier songs,—but the prevailing note, melody, harmony is new. This is Thompson's most hopeful title to a place with the immortals. He has touches of Wordsworth, hints of Keats, whole chords from Shelley, pages of Crashaw, but at last he is Thompson still. A new voice has been heard which is neither an echo nor a medley. The throng of poets moves apart and welcomes a new-comer.

Yet—and this is what we find hardest to remember—they were all once, each in his turn, a new-comer. Thompson has fallen asleep, after his fitful fever, as Pindar and Tasso did, and we may praise him, as one can praise only the dead. It is unbecoming to call a man *poète* while he lives—and ill-omened too. The plaudits of one's own time, particularly of this time, are not the lot of greatness. Byron and Tennyson had too much popular acclaim while they lived. But Thompson's fame moved forward decorously, and grew with a natural growth. The advent of his collected works has stirred up a chorus of approval from the critics. This fame will grow henceforward.

He and his life were of the kind that have given unthinking men their popular notion of poets—unpractical and vague in the workaday things of life,—a dreamer, and a visionary, living always in a world of his own fancies and apart from the things of men. As he has declared himself:

"I hang 'mid men my needless head  
And my fruit is dreams, as theirs is bread."

True, his dreams endure more than the deeds of other men:

"The goodly men and the sun-hazed sleeper  
Time shall reap, but after the reaper  
The world shall glean of me, me the sleeper."

It were well to remember, in thinking of poets, that this unpracticalness, this weakness and unfitness for the world, is not a necessary trait but only an accident of some poets. Dante was not so, neither was Shakespeare, by what we know, nor Wordsworth nor Browning. The poetic spirit, fiery essence though it be, may dwell in a sound and flawless vessel. Sometimes, alas, it breaks, sometimes it shatters its vase!

But if Thompson partook of the weakness of some other poets, he was happily free from their wickedness. His song is a virginal song, pure and innocent of guile. His passion only warms and glows, it does not sear and scar:

"Who must none other breath of passion feel  
Save such as winnows to the fledged heel  
The tremulous, Paradisal plumages."

Rarely has any singer so contrived to keep to the higher airs of inspiration, and to avoid dabbling his wings in sensuous passion. The abandon, the swift tumultuousness of Thompson's verse, is checked and chastened by a constant purity. In words, in metre, in imagery, he may be wanton at times, and wild, but his thought is always chastened and controlled. His Faith has done this thing for him, and it is a supreme blessing. Happy is the poet

who leaves behind him only songs that youths and maidens may read without a blush. To have done otherwise is a supreme misfortune.

The special qualities of Thompson's verse would need more space to tell than we have to spare. His beautiful and daring imagery; the swift fury of his dealings with words—not always clear perhaps, nor even felicitous, but always bold, sudden and sincere; the variety of his cadences; the candor and the sweetness of his thought, with its refrain of haunting sorrow, many pens hereafter shall be busy with these things. His faultinesses too, will not escape the critics of the future.

Enough for us to have escaped the taunt that our generation has produced no worthy singer; to have seen an undisputed poet, a fervent Catholic, flourish and ripen in our midst. To catalogue him, brand his defects and canonize his excellencies remains to the critics, whether it be a useful task or no. We have our Thompson—thanks for his legacy, and rest to his soul! His difficult life is over, his other life begins.

The blessing of it is, that unlike poor Keats, poor Shelley—ah, a great, sad crowd of passion-driven poets!—this latest singer died comforted and at peace, well housed, duly shriven and anealed. His later years were spent in kindest company, and like the bards of old time, he paid his generous hosts with golden songs. His end was happy, and a friendly hand has given his verses to the world. These two volumes of his finished work lie complete, a legacy to men, and we of this age can say with him:

"O may this treasure-galleon of my verse  
Fraught with its golden passion, oared with rhyme,  
Set with a towering press of fantasies,  
Drop safely down the time!"

E. F. G.

**The Works of Francis Thompson.** Volume III: Prose. New York. Charles Scribner's Sons.

Three years ago a Boston publishing house offered the admirers of Francis Thompson a collection of his prose works. The edition, however, was wholly unauthorized by the poet's literary executor and its appearance caused considerable indignation in England. But now we have in this third volume of Francis Thompson's works all the prose that either the author or Mr. Wilfred Meynell considered worthy of being preserved.

Such papers as "Bunyan in the Light of Modern Criticism," "Sartor Re-Read" and "The Error of the Extreme Realists" which were included in the American edition are not to be found in the present volume, but there are seventeen other papers here, that the earlier book lacks. The author's "Life of St. Ignatius Loyola" and his sketch of St. John Baptist de la Salle, which have been published separately are not included in this edition.

Thompson began to write both prose and poetry about the same time. His searching examination of "Paganism: Old and New" was offered for publication along with the "Dream Tryst" and his greatest poem, "The Hound of Heaven," was a contemporary of the wonderful "Shelley," an essay which the late George Wyndham, writing in 1908, called "the most important contribution to pure letters written in English during the last twenty years." For richness of imagery, indeed, the poem and the essay are about equally remarkable. "Enchanted child," begins his closing paragraph, "born into a world unchildlike; spoiled darling of Nature, playmate of her elemental daughters; 'pard-like spirit, beautiful and swift' laired amidst the burning fastnesses of his own fervid mind; bold foot along the verges of precipitous dream; light leaps from crag to crag of inaccessible fancies; towering genius, whose soul rose like a ladder between heaven and earth with the angels of song ascending and descending;—he is shrunken into the little vessel of death, and sealed with the unshatterable seal of doom, and cast down deep below the rolling tides of Time."

Full of beautiful prose, too, is Francis Thompson's "Moestitiae Encomium" which is reminiscent of his "very own Thomas De



Quincey," whose career our author's resembled in more ways than one. Then there is the famous essay on "Health and Holiness," a poet's plea for "Brother Ass the Body," which concludes with the wise assertions: "Sanctity is medicinal, Holiness a healer, from Virtue goes out virtue, in the love of God is more than solely ethical sanity."

The above-mentioned essays are so good that those who have not yet read Francis Thompson's prose are to be envied, for a keen pleasure awaits them. "The Fourth Order of Humanity" is a quaint and humorous paper and "Finis Coronat Opus" suggests Hawthorne, while the seventeen papers of literary criticism that make up half the volume and range from Dante to Emerson show what a discerning reader Thompson was. The three volumes are beautifully bound and printed, and are illustrated with three portraits of the author. They should be in the library of all English-speaking Catholics who enjoy good literature. The price of the entire work is \$5.50. W.D.

**The Poems of David O'Bruadair.** Part II. Edited, with Introduction, Translation and Notes, by REV. JOHN C. MACERLEAN, S. J. Dublin: Irish Text Society; London: David Nutt.

This finely edited volume of 330 pages is the thirteenth with which the Irish Texts Society has been enriching Irish literature. In a lengthy review of Father MacErlean's edition of Part I, AMERICA of May 13, 1912, explained the central position occupied by O'Bruadair among Gaelic poets. Born before the ancient bardic schools and their elaborate verse systems were completely uprooted, and learned like the older bards in ancient and foreign literature, he grafted the best traditions of the past on the new and popular school which essayed to rouse the people in defence of faith and nation, solace them in their woes and scorch with satire apostates, traitors, and oppressors. Part I includes the poems of O'Bruadair written before 1667; the present volume continues them to 1682; and Part III, which is soon to be issued, will deal mainly with Sarsfield's exploits at Aughrim, Athlone, and Limerick, (where the poet fought under his hero), and the griefs of Erin when the "Wild Geese" left her a prey to "The surly, illiterate, low-browed, black-visaged boor, sprung from the children of Alien Vulgar-son."

O'Bruadair was the most noted exponent of the seventeenth century school of popular poetry, which Douglas Hyde pronounces "the truest note of the enchanting Gaelic Siren, and probably the most sensuous attempt to convey music in words ever made by man." Father MacErlean conveys clearly in blank verse the sense of those songs of faith and country, their poignant sorrows and bitter ironies and praise of heroes and buoyant hopes; but none may convey in English the luscious and delicate harmonies of their intricate rhythmical cadences. His numerous and luminous notes explain contemporary allusions and textual difficulties, and his introduction gives a comprehensive account of the elaborate, though now little known, "Popish Plot," which emulators of Titus Oates concocted in County Limerick 1679-1682. The acquittal of the Catholics by Chief Justice Keating was the occasion of a fine ode by O'Bruadair on the Judge and his famous relative, Geoffrey Keating, historian, poet, and persecuted priest. The treacheries of the Duke of Ormonde and others are denounced in a way that could not fail to strengthen fidelity to old ideals. O'Bruadair, like the Chiefs he sung, lost his inheritance; but he kept his soul unconquered, and heartened his people to do likewise. He was a great Catholic Irishman, and Father MacErlean has done well in restoring his works to his countrymen.

M. K.

**A Text-Book for the Study of Poetry.** By F. M. CONNELL, S. J., Professor of Poetry, St. Andrew-on-Hudson. Boston: Allyn and Bacon. \$1.00.

Professors of poetry have often been in despair when hunting

for a suitable text-book on poetry. Text-books abound which undertake to set forth the principles of the poetic art. But commonly they are marred by one or other of two fatal defects: either they are hopelessly obscure and packed with arbitrary and fanciful theories, or they attempt to instill an appreciation of poetry in a cold, mechanical way, analyzing, dissecting the specimen they have taken as models, till the spirit evaporates, and the thing that is presented for the pupil's contemplation is not poetry at all, but a diagram or a colorless outline. The present volume on the Study of Poetry is free from both these faults. It is a noteworthy addition to the slender catalogue of really first-class text-books. There is no manual in English, within our knowledge, that can be compared with it. The author of the volume has mastered his subject thoroughly, and is evidently filled with enthusiasm for it, and, what is important, his enthusiasm is contagious.

The author's definitions and explanations are clear, direct, and illuminating. There is no escaping his meaning. He sets forth the reasons for his views with a cogency and persuasiveness which impress them forcibly on the mind of the student. He has a peculiar and happy power of embodying his principles in concrete illustrations and of justifying them by applying them to compositions of acknowledged poetic excellence. There is no dry, abstract theorizing, but exposition vivified by the spirit of a poetic soul.

In the first chapter the author lays down a definition of poetry. He disowns any claim of finality for his definition; but when one has followed the process by which it is reached, one feels little disposition to quarrel with it. Father Connell in his preface speaks of this chapter as an abstract discussion and says it may be passed over rapidly. It is true, there are a few abstract principles introduced into the discussion, and this unavoidably, but the author's method of handling them is anything but abstract, and we think it would be a mistake not to devote a careful study to the chapter. We find here in a nutshell and carefully correlated a number of principles which the author develops later on and which underlie his whole treatment of his subject; and a mastery of them in the beginning would be an excellent preparation for a study of the succeeding chapters.

The book is divided into three parts. The first is devoted to the Nature of Poetry, and treats of Emotion, Imagination, Thought, and Expression. The second part takes up the Species of Poetry, Narrative, Dramatic, Lyric, with an additional chapter on the Minor Species. Part third is on Versification, and contains two chapters, one on Metre, and one on Verse and Melody. At the end of the volume are added four Appendices entitled respectively, Topics for the Study of Lyric Poems, Practical Lessons on Poetic Diction, Suggestions for Verse-Writing, Selection from "The Troublesome Reign of John, King of England."

The exercises which are appended to each chapter will be found to be more than usually suggestive to both teacher and pupil, and the fact that the bulk of the exercises have been drawn from Palgrave's "Golden Treasury" and from the poems of Tennyson enhances much the value of the book. The volume is tastefully bound, attractively printed, and well indexed. Indeed it seems to be just the book for which the Professor of Poetry has long been waiting.

J. J. T.

**Three Years In the Lybian Desert.** Travels, Discoveries and Excavations of the Menas Expedition. By J. C. EWALD FALLS, Member of the Expedition. Translated by ELIZABETH LEE. St. Louis: B. Herder, \$4.50.

St. Menas was a martyr of the Third Century, whose feast is celebrated in the Roman Calendar on the 11th of November. He was slain in the persecution of Diocletian, and countless pilgrims came to visit his shrine in the Lybian desert, near the lake of Mareotis, later Arcadius. The Emperor built a great

basilica on the spot, and Zeno raised a city, and erected a palace there. The Baths of Saint Menas were the Lourdes of old Egypt, and the pilgrims to his shrine bathed in the water and carried it away to use at home, as do the pilgrims to Our Lady's shrine to-day.

It was to find the ruins of this church and city, and to explore the ruins of the famous shrine, that Monsignor Kaufmann of Frankfort and his nephew, the writer of the book, spent three years in the Lybian Desert, and their trials and successes, the wonders they unearthed and the observations they made during their stay, make the matter of the interesting volume before us. The book is illustrated with sixty-one cuts, and its accounts of antiquities, and stories of the past, are pleasantly varied by sketches of Bedouin life, and conditions in the desert of to-day.

The party had at first intended to explore Cyrenaica, in North Africa, but after various initial difficulties, the outbreak of the Italian war made the plan quite hopeless. This would have been perhaps an even more fruitful and interesting field of research. Still the light which this expedition has thrown on the cult of Saint Menas is of great value in our day. A vivid imagination, poring over the detail which the explorers give us, may construct a charming picture of the Lourdes of that time, with its huge pilgrimages, its throng of devout worshippers, its many miracles, and the city which had grown up about the martyr's shrine. Such explorations into the past serve to remind us of the continuity and everlasting youth of that immortal Church which raised up the shrine and city of Menas to be the pride of Lybia in those early centuries, as she has raised up the shrine and city of Lourdes to be the glory of France in our own time.

E. F. G.

An attractive little book on "The Catacombs of St. Calixtus, St. Sebastian, St. Domitilla," has been written by Thomas B. Englefield for the guidance of Catholic pilgrims in Rome. He clearly described these early Christian cemeteries, gives their history, points out what is most noteworthy in each and furnishes the handbook with a good map, a serviceable glossary and half a dozen illustrations. The book is sold by the author. Hotel Lourati, Via Nazionale, Rome. Price, one franc and postage.

"Ronald's Mission" is a book that Henrietta E. Delamore has written for Catholic children. The hero is an amiable orphan boy who bravely confesses the Faith in the household of his rich Protestant uncle, has adventures in profusion, and ends of course by converting the entire family. Boys like Ronald are not very numerous in this vale of tears. But in story books they are quite common. H. L. Kilner, Phila., 60 cents.

The English Dominican Fathers are tirelessly pushing on their literal translation of the "Summa." The first number of "Part III" embracing Questions I to XXVI of the Angelical's Treatise on the Incarnation, fills the 347 pages of the volume which Benziger Bros. have recently published. Save in the Catholic Church, belief in Our Blessed Lord's divinity is vanishing nowadays. Perhaps the clear and solid reasoning of St. Thomas Aquinas on the subject may strengthen waverers who cannot read his original Latin. To such, this volume should be made known.

A nameless author has taken the Seven Penitential Psalms, pondered them over, written down the reflections he made, and then called this collection of meditations and commentaries "The Tears of the Royal Prophet, Poet of God." There is much in the book that will teach the prayerful how to find in these songs of Sion food for the spirit. The following quotations from the author's meditation on the eighth verse of the thirty-first Psalm will indicate the nature of the work:

"Therefore let us conclude that if the disciples of Christ wander from the royal road of the Holy Cross, they are not excused by ignorance, because God teaches them the way: 'I will instruct thee.' They are not excused by dulness or want of mind, because God gives them understanding: 'I will give thee understanding.' They are not excused by pusillanimity, because God encourages them, promising to look tenderly and attentively upon them, and to assist them by His omnipotent grace: 'I will fix my eyes upon thee.'" (B. Herder, 60 cents.)

A fifth edition of 3,000 copies has been printed of Father J. F. X. O'Connor's study of "The Hound of Heaven" so brisk is the sale of the little book. Besides supplying classes with a handy text of Francis Thompson's wonderful lyric, the editor gives an interpretation of its meaning, and a commentary on the poet's phrases that both teacher and pupils will find serviceable. A number of well-known convent schools are using the book. John Lane. 25 or 50 cents.

"The general editors of the 'Westminster Version of the Sacred Scriptures,'" says the London *Times*, "are two Jesuit fathers, the Rev. C. Lattey, Professor of Sacred Scripture at St. Beuno's College, North Wales, and the Rev. J. Keating, editor of *The Month*. They have secured the collaboration of a number of leading Roman Catholic scholars. The first-fruits of this notable venture is Father Lattey's translation of the First and Second Epistles to the Thessalonians. A short introduction deals with the conditions of the Thessalonians when Christianity was first preached in their city. It also gives some account of the Church there, with notes on the date and character of the Epistles St. Paul addressed to it. These introductory pages cover well-known ground and offer no special features. It is interesting to notice that the translator expresses his indebtedness, both in his introduction and translation, to various English and American scholars who do not belong to his communion. The translation itself is clear, dignified, and scholarly, and is obviously influenced by the textual work of Westcott and Hort, though it shows no hesitation in departing from their readings. It certainly presents what the editors call 'a readable Bible.' We are reminded, by its allied conservatism and scholarship, of the work undertaken by 'Two Clerks,' in their edition of the Epistle to the Hebrews. The translator is to be heartily congratulated on the success of his work. But the 'Westminster Version of the Sacred Scriptures' cannot be judged by its translation alone. The notes appended to the text are an essential part of a Roman Catholic translation of the Bible, and the real significance of Father Lattey's work cannot be judged apart from those accompanying his version. It is a pleasure to notice that they are marked by a desire to arrive at the immediate purpose of St. Paul, and are free from polemical bias. They give evidence of sound scholarship, allied with a frank acceptance of modern critical results, which will at once dispose the reader to accept them and incite him to a careful study of their implications."

In 1883 when the late Bishop Stang published his "Life of Martin Luther" he had to draw his facts chiefly from Alzog, Hergenröther and Janssen, as Denifle and Grisar had not then written their great work on the heresiarch. Nevertheless the little book has been in such demand that it is now in its nineteenth edition. If it sees a twentieth, some capable hand should weave into the text a digest of Father Grisar's researches. Pustet. 25 cents.

Professor Alois Brandl of Berlin University, President of the German Shakespeare Society, recently gave an address in London on "Shakespeare and Germany" which was thus reported in the London *Times*:

"Professor Brandl, spoke of the hold that Shakespeare had



obtained over the stage, politics, culture, and every-day life of Germany. The English poet was not regarded by the German people as a foreigner. On the contrary, he had been so completely transplanted in German soil as almost to have become a product of home growth. It was Lessing who first succeeded in calling the attention of the Germans to this great natural genius. Lessing himself borrowed Shakespeare's blank verse. The drama of Goethe and Schiller, though they were never slavish imitators, was a seed from the plant of Shakespeare. The theatre is still the stronghold of the Shakespeare cult in Germany. There were some 180 companies in existence, and they maintained in their repertory about 25 plays of Shakespeare. On the average, throughout the Fatherland, three or four plays of Shakespeare were performed every evening. In Berlin, the theatrical capital, it happened sometimes that on five or six successive evenings as many different plays of his were to be seen. Whenever the modern production failed for a time, Shakespeare was sure to save the financial situation. Professor Brandl went on to show how deeply Shakespeare's phraseology had sunk into the common speech of Germans. Bismarck had a profound knowledge of the poet, who was also much studied in the universities. But there were two Shakespeares. Most Germans knew him in modern translation, and moreover, the national manners and customs had not changed so much since his day as they had in England. The German Shakespeare thus to many Englishmen appeared nationalized almost into a foreign poet. Nevertheless, the Shakespearean spirit was active in both countries, and the lecturer suggested a world's tribute to the poet's genius in the capital of his country on the 300th anniversary of his death—April 23, 1916."

Imagine a Shakespeare revival saving the "financial situation" in a New York theatre to-day! The Germans evidently love the great English poet more than we do.

The *Motu Proprio* of Pius X has made it necessary to publish new editions of the Gregorian music used at Mass and Vespers. Accordingly an attractive *Vesperale* of convenient size and clear type has just been issued from the press of Pustet & Co., price \$1.80.

As the recommendations of the *Motu Proprio* have also to do with English and Latin hymns used by choirs and congregations, England has been most active in reediting her rich store of sacred song. "The Book of Hymns with Tunes" (New York, Edward Schuberth & Co.) is the latest publication of this kind. Its selections are out of the ordinary, and probably unfamiliar to choirs in this country. The tunes are of a rather quiet and severe style, but the collection ought to prove helpful to choirs where four-part singing is used.

The spirit of progress and improvement has reached even cantatas, if we may judge from "St. Theresa or the Garden of the Soul." (New York, The American Book Co.) As we are told in the preface, "unlike the usual form of cantata, this does not consist exclusively of vocal numbers." Narrative passages are introduced, which taken in conjunction with the text, carry the story forward in a unified manner. "The purpose of this cantata," we are further informed, "is to tell the beautiful story of the life of St. Theresa in a manner serious, educational and recreative." The musical numbers, though grave and subdued, ought to prove interesting if rendered with care. To those who are casting about for a musical feature for next year's exhibition day, this novelty in cantata composition can be recommended as having possibilities.

#### BOOKS RECEIVED

**Benziger Bros., New York:**

The "Summa Theologica" of St. Thomas Aquinas. Trans. by the Fathers of the English Dominican Province. Part III. Flowers of the Cloister. By Sister Mary Wilfrid La Motte, \$1.25.

**Henry Frowde, New York:**

Newman's Apologia Pro Vita Sua. The Two Versions of 1864 and 1865. Introduction by Wilfrid Ward. 1/6.

**H. L. Kilner & Co., Philadelphia:**

Ronald's Mission. By Henriette E. Delamare, 60 cents.

*Pamphlets:*

**Smithsonian Institution, Washington:**

Early Norse Visits to North America. By William H. Babcock.

**University of California Press, Berkeley, Cal.:**

Women in Trade Unions in San Francisco. By Lillian R. Matthews.

#### EDUCATION

##### The College Fraternities

Not the least embarrassing question with which College presidents have nowadays to deal, is that of the Fraternities—the "Frats" of student parlance in our secular Colleges. Are they to be modified, or regulated, or done away with altogether? For in their present form, men are coming more and more to see that they are scarcely tolerable. This question has been growing more acute, year by year, and in the opinion of Mr. Homer E. Keyes, the Business Executive of Dartmouth College, who writes on the subject in the New York *Sun*, for July 6th, the matter is approaching a critical stage.

"Fraternities in general," says this writer, "appear to be in the unfortunate situation of having outgrown or outlived an earlier period of usefulness. At the outset, that is, back in the early '30s, when the oldest of them was founded, they were, to all intents and purposes literary societies, calculated to supply certain lacks in the restricted curriculum of pre-elective days. Their weekly meetings consisted of debates, orations, declamations and readings, often carefully prepared and eagerly listened to. The symbolic pin, the mystic hand clasp, the various other elements of secrecy were but a part of nineteenth century romanticism with no meaning or intent other than that of casting a glamour over entirely commonplace relations."

The transition from these literary societies to the club life of modern Frats, is easy to trace:

"The recent upgrowth," Mr. Keyes goes on to say, "of undergraduate newspapers and periodicals, debating and forensic unions, musical, dramatic and literary clubs, often with intercollegiate interests and affiliations, has so diluted fraternity activities in similar directions as to reduce them to the vanishing point. The community of intellectual ideals that originally brought men together has been gradually drained away until it has left the incidental social element as the sole residuum. If the fraternities have not altogether succeeded in making a satisfactory working basis out of a residuum, the blame is perhaps not wholly theirs."

"Somewhere, too, in the change from earnestness to sociability the members of given groups began rooming together: in college after college there followed first the renting, then the purchase of a home for the particular accommodation of the brethren. Presently the group of twenty to thirty men was leading a large part of its existence segregated from the rest of the student body; the old time literary society had become a modern club."

"It differs, however, from the club in the intimacy of personal relations which must needs exist among men who eat, sleep and pass a large part of their leisure under one roof. It is, naturally enough, this intimacy that breeds exclusiveness. A member of a fraternity in one college, further, is a member of that fraternity in all colleges in which chapters represent the parent body. The brother from Maine must be welcomed, housed and fed if he appears unexpectedly in California; hence naturally the effort to keep throughout all the chapters a similar standard for the admission of candidates."

This inevitable tendency to breed exclusiveness and clannishness among the students, is perhaps the most radical and almost inevitable objection to the College Fraternities. Given a group of twenty or thirty men, rooming and dining and "chumming"

together the whole year round, sworn companions, with some common secret, however unimportant, and with an implicit or explicit compact to stand together through thick and thin, and clannishness, to put it mildly, is quite inevitable. Something worse than mere clannishness is like to follow. The president and faculty find themselves face to face, not with a homogeneous student-body, but with fifteen or twenty powerful cliques, solid and influential, embracing more than half the student-body, and sharing among themselves almost every public work and honor, athletic and non-athletic,—save only those which require scholarship! Government under such conditions becomes a task for the statesman and the politician!

But the Frats have another charge against them. A careful summing up of conditions at Dartmouth College, which is perhaps one of the least Fraternity-ridden of our secular Universities, shows that the non-Fraternity men who form forty per cent. of the 1,200 students, are decidedly better scholars than the sixty per cent. who belong to Fraternities. The figures extend over seven semesters, and embrace the showings of seventeen Fraternities, founded there from 1842 to 1908. There is indeed a gradual change for the better in the showing of the older and more influential of the Fraternities, due doubtless to the pressure brought to bear upon them by public and private criticism.

"It should, however, be observed," says Mr. Keyes, "that the fraternity interest in scholarship has not yet prompted the honoring of men solely because of high grades. Instead it has stimulated the forcing of men, chosen on other grounds, to seek scholastic in addition to other honors."

Such is the present status of the College Fraternities—an unstable and precarious one, which will doubtless soon call forth some remedial measures from College authorities. Would not the best and most effective cure, be the radical one of abolishing these cliques of students altogether? Mr. Keyes replies in the negative: "Quite likely," he says, "the Fraternities need to be frightened nearly to death; but complete execution would be far from advisable. Reasons are plentiful. In the first place it must be borne in mind that the elimination of fraternities would by no means eliminate the tendency of like to associate with like. Surely nothing is to be gained by the attempt to enforce a sort of social and intellectual gregariousness under the impression that it is one with democracy. The college secret societies have no secrets to amount to anything; but most of them have worthy traditions. Far better that they should continue to exist in the open, even in a state of vacuous inutility than that they should be destroyed, only to give way to furtive organizations, actually secret because condemned to concealment."

Reduced to its simplest terms, this means that College authorities must continue to tolerate these cliques of students, because they cannot help themselves, and to avoid a greater evil. Another reason follows, which throws still more light upon the government of our secular colleges:

"If properly used the fraternities afford units of great potential values in the conduct of student government. Happy the college president who has learned that he can settle a question of student policy for more than half the college by threshing it out with a select delegation representing each of the fraternities!"

"The literary function of the Greek letter societies has passed probably beyond recall, but there is other work for them yet to do in the moulding and holding of college opinion. Destroy the easily accessible units which the fraternities constitute and the task of college discipline would be multiplied a thousandfold." With such powerful reasons to sustain them, the Frats. will no doubt still endure.

EDWARD F. GARESCHE, S.J.

#### SOCIOLOGY

The following program has been arranged for the Twelfth National Convention of the American Federation of Catholic Societies in Milwaukee, Wis., August 10, 11, 12 and 13:

Sunday, August 10.—Pontifical high Mass at the Cathedral; Celebrant, his Eminence Cardinal Gibbons. Sermon by Most Rev. J. Keane, Archbishop of Dubuque, Grand Parade of all the Catholic societies of Milwaukee and vicinity. Evening, Grand Concert at the Auditorium by the combined choirs of Milwaukee.

Monday, August 11.—Business Session. In the afternoon, Social Service public conference at which interesting papers will be read. Under the chairmanship of Rt. Rev. Bishop Muldoon, of Rockford, Ill. Evening, Mass Meeting at which Most Rev. John Ireland, Archbishop of St. Paul, Minn., will deliver the principal address.

Tuesday, August 12.—Business Sessions. Evening, Mass Meeting at the Auditorium. Addresses, by Thomas B. Minahan, of Seattle, Wash., on "The Catholic American Citizen," and others.

Wednesday, August 13.—Business Session. Boat ride on Lake Michigan and automobile ride to St. Francis, Wis.

The delegates to the Ladies' National Convention will hold a special session during the convention.

The Catholic Press Association will hold its Third National Convention August 14 and 15. The sessions will be presided over by E. J. Cooney, of Providence, Rhode Island.

#### ECONOMICS

##### Exports of Wood From the United States

More than 100 million dollars' worth of the products of the forests of the United States was sent out of the country in the fiscal year just ended, against less than half that sum in 1903, a decade ago, according to official figures of the Bureau of Foreign and Domestic Commerce. The total value of wood and manufactures thereof exported during the fiscal year 1913 amounted to approximately 120 million dollars and the bulk of this was in a crude or semi-manufactured condition. Hewn and sawed timber approximated 11 million dollars for the year; boards, deals and planks, over 60 million and shooks and staves, over 12 million; while the higher grades of manufactures, such as doors, sashes, blinds, trimmings, woodenware, and furniture formed little more than 10 per cent. of the total exports of wood and manufactures thereof. These figures of forest products exported do not include "naval stores" (tar, turpentine, and rosin), of which the exports amount to over 25 million dollars annually.

Pine and oak are the principal classes of timber sent out of the country. Of the approximately 120 million dollars' worth of wood and manufactures thereof, exported in the year just ended, 37 million dollars' worth was pine timber and lumber, and approximately 15 million dollars' worth was oak. Of that going out in the more completely manufactured form, furniture amounted to approximately 7 million dollars.

The whole world seems to be demanding the products of the American forests. The oak lumber exported in 1912, for which full details are available, was distributed to a dozen countries in Europe; about 20 countries in North and South America; and in smaller quantities to Asia, Oceania, and Africa. The other classes of lumber exported went to more than 75 countries and colonies, including a score of countries in Europe; more than a score of countries in North America; practically every country in South America; a dozen countries in Asia; a dozen islands in Oceania; and various countries and colonies on the eastern, western, and northern coasts of Africa.

Shooks and staves ready for use in making boxes or barrels find a wide distribution, and aggregate about 12 million dollars' value in the exports of 1913. Box shooks go in large quantities to the countries and islands of North America and in considerable quantities to South America, Asia, and Oceania; while Europe was by far the largest purchaser of the approximately 6 million dollars' worth of staves exported. Doors, sashes, and blinds go largely to British territory—the United Kingdom,



Canada, the British West Indies, Australia, and British South Africa; though Argentina, Mexico, Cuba, and Santo Domingo are limited purchasers of this class. American furniture is also very widely distributed, going to more than a score of countries in Europe, an equal number of countries and islands in North America, every country in South America, 20 countries and colonies in Asia, a dozen in Oceania, and more than a dozen countries, colonies, and dependencies in Africa.

### ECCLESIASTICAL NEWS

Apostolic Constitution of the New Seminary of the Lateran, and the other Institutions at Rome destined for the Roman and Italian Clergy in Rome.

Pius, Bishop, Servant of the Servants of God. For a perpetual Memorial.

From the beginning of Our pontificate, we have considered it to be one of the chiefest and highest functions of Our apostolic ministry to provide with care and zeal that the young men who are called to the inheritance of the Lord should be prepared as perfectly as possible by the two-fold ornament of virtue and doctrine for the great work of the holy ministry. We have given proof of this solicitude in many ways: by ordering the sacred visitations of the seminaries, and, in many places those directions have been already carried out; by the new laws which We have laid down especially for the seminaries of Italy, in order to give new life to their discipline and piety, and to adapt their studies to the requirements of the age; by the edifices which with the help of the Ordinaries of the dioceses have been constructed chiefly in Italy for the purpose of segregating the younger seminarians and of bringing together in one body from many dioceses those ecclesiastical students who are nearest to the priesthood, so that under the direction of the best spiritual guides and masters they may receive a more perfect formation and one more in keeping with sacred orders. Finally the supreme direction of the seminaries has been entrusted in a special manner to the Sacred Consistorial Congregation which is under the direct presidency of the Supreme Pontiff. Other measures have also been taken which certain special conditions called for.

This venerable city of Ours could not be the last to feel the effects of Our zeal and Our solicitude. Among a certain number of establishments of almost every nation which had been wisely founded for the education of the youthful clergy, Our Roman Seminary flourished from the time immediately following the Council of Trent. Erected at divers epochs there were also the Vatican Seminary, the Seminario Pio, the Seminary of Saints Ambrose and Charles, the Capranica College, the Leonine College, and in the Roman Seminary the Cerasoli College. These were the seminaries and colleges to which ecclesiastical students came in great numbers, not only from Rome, but from nearly all Italy, in order to be trained to the Holy Ministry under the eyes of the Apostolic See. But the reports which have been made to Us, and the competent advice which We have gathered convinced Us that the locations of the Roman Seminary and of the Seminario Pio near S. Apollinare did not meet ordinary requirements, and were lacking in the comfort needed to safeguard the health of the students. It therefore appeared to Us that it was necessary first of all to procure another site. While considering the most suitable place for such constructions We thought of the ancient school, the most celebrated of all, which was instituted primarily in the "Patriarchium" of the Lateran; and which having been subsequently enlarged and more solidly built was in a certain sense a seminary of saints, having given to the Church in the course of ages so many priests who had exercised a vast influence on the world. We determined, therefore, to choose the ground which the Apostolic See already

possessed near the archbasilica of the Lateran, and We decided to build there a larger and more commodious dwelling for our seminary, cherishing the hope at the same time, of seeing the ancient dignity of the Roman clergy, under the protection of God, revive again in all its vigor. When this vast edifice was built it seemed necessary, also, to adapt more perfectly to the conditions of the times the Roman Seminary itself, and the other seminaries and colleges We have mentioned which are destined for the use of Italian seminarians at Rome. With that end in view We summoned a commission of Cardinals and charged them to study the question under all its aspects and to communicate to Us the conclusions which they might judge to be most proper. Having received their advice, and given it deep study, We have decided to order as follows:

I—The Roman Seminary shall become both a great and little seminary.

II—The Little Seminary shall receive students who are engaged in the study of literature in the colleges. It will occupy the site of the Vatican Seminary. Thus this illustrious seminary, erected by the Sovereign Pontiff Urban VIII for the needs of worship in the venerable basilica of Saint Peter and increased by the munificence of Our other predecessors is now raised to the dignity of a Roman Seminary. Its original purpose will thus be carried out and its character remain unaltered.

III—The Great Seminary shall receive the students of philosophy and theology. It is to be established in the new edifice near the archbasilica of the Lateran.

IV—We transfer to the same edifice the Seminario Pio founded by our predecessor of holy memory, Pius IX. The laws which its founder established for it shall be respected in all that pertains to the purpose and nature of the institution.

V—We also place there the college of Saints Ambrose and Charles to be annexed to the Roman Seminary.

VI—The Leonine Seminary shall receive from this out only ecclesiastics invested with the order of priesthood, who will have come to Rome with the permission of their bishops to complete their studies and enlarge the field of their knowledge.

VII—The faculties of philosophy and theology shall remain in the Seminary of the Lateran, such as they have been constituted in the Roman Seminary by the Roman Pontiffs.

VIII—The faculty of Law which also has heretofore existed in the Roman Seminary shall henceforward be established with its students in the Leonine College. It will not, however, be considered as separated from the Roman Seminary, but shall always be reckoned as one of its schools.

IX—The Academia Theologica, which was formerly in the Great School of the Sapienza, shall keep its place definitely in the establishment belonging to S. Apollinare, which We, by Consistorial decree of the 25th of January, 1911, made over to the pious institute which was first erected in the religious house of the Most Holy Trinity, near the Curia Innocentiana.

X—No Italian ecclesiastical student shall henceforward follow in Rome the regular course of studies leading to the priesthood outside of the seminary of the Lateran and the Vatican Seminary. This law, however, does not affect the young clerics who are destined to the missions and who desire to prepare themselves for the work in their respective colleges. Nor to those who shall be admitted in the Capranica College, according to the primitive rule of that institution.

Moreover, We shall publish in the near future the special regulations for the carrying out of the present constitution, and which We desire should be observed by all in the same manner as those which We at the present moment decree. We beg God Almighty who is rich in mercy to protect this house which We have at great expense erected, to be, so to say, a new "Patriarchium"; that His eyes may rest upon it day and night; and that He will complete and consolidate this work which We have undertaken with the special view of His glory and the salvation of souls;

that He will deign to draw near in His goodness to the students of this sanctuary which is placed under the patronage of the Princes of the Apostles and of the two Saints John, so that they may become priests whose faith is entire, whose charity is active, whose work in the study of the sacred sciences, is serious and earnest and that they may be solidly established in that humility which the Church in all its prayers and all its longings expects them to be.

Such is Our decision and will, and We decree that the present constitution must and shall have its full effect, every decree to the contrary notwithstanding even those that have been issued under special title.

Given at Rome at St. Peter's, on the 29th day of June, the Feast of the Holy Apostles Peter and Paul, in the year of the Incarnation of Our Lord, 1913, the tenth year of Our Pontificate.

A. CARD. AGLIARDI  
S. R. E. Cancellarius

C. CARD. DE LAI  
Secretarius S. C. Consistorialis.

Mr. Purves Carter, an English art connoisseur, has presented to Cardinal Merry del Val a beautiful engraving of Albrecht Durer's portrait of Blessed Thomas More discovered in Canada three or four years ago. Last year Mr. Carter had an audience with the Holy Father, who admired the original and graciously consented to accept this reproduction. The artist who has reproduced it is Robert J. Wickenden. Besides the Holy Father and the Cardinal Secretary, copies have been presented to Cardinal Vincent Vannutelli and to the Canadian College.

The finding of the original portrait was purely accidental. Mr. Carter who had been engaged for some time in Canada in search of hidden art treasures heard of the existence of a wonderful unidentified picture owned by a family in Ontario. From St. John, N. B., where he was then, he travelled 1,500 miles to secure a view of the treasure, which he found covered with dust in a packing case. Mr. Carter set about the work of cleaning it and took the precaution to secure witnesses. The first thing that came to light was the signature of Albrecht Durer, then came the date, A. D., 1521, and further work brought out the title "Sir Thomas More," the famous Chancellor of Henry VIII.

When the portrait was more closely examined, an inscription was found on the background showing that it had been painted at Bruges in Belgium, at a time when Sir Thomas More, in 1521, was there on an embassy with Cardinal Wolsey. It had not been hitherto known that Albrecht Durer ever met More and it had never been suspected that this portrait might be counted among the few existing works of Germany's greatest painter. Blessed Thomas and Durer were both friends of Erasmus, and it was doubtless through Erasmus that the recently discovered portrait came to be painted.

During the Eucharistic Congress at Montreal three years ago, the painting was on exhibition at the Sacred Heart Convent on Alexander Street, where it was viewed by his Eminence Cardinal Vannutelli, his Grace Archbishop Bruchesi and many of the prelates attending the Congress. All who saw it were struck by its beauty and evident historical value.

Our Holy Father has been pleased to erect a new ecclesiastical province in India, consisting of the Archdiocese of Simla, with the Suffragan Diocese of Lahore and the Prefecture Apostolic of Kafiristan and Cashmere. It is interesting to note the development of the Church in north-western India. The Archdiocese of Simla is a new creation of Pius X by a decree of September 13, 1910, formed by dividing off certain portions of the Archdiocese of Agra and of the Diocese of Lahore. The first Archbishop appointed was the Most Rev. Anselm E. J. Kenealy, who as Father Anselm, O. S. F. C. was well known in England as head of the English province before he was called to Rome as Definitor General of the Order. He was consecrated on January 1, 1911,

by Cardinal Gotti, assisted by the Archbishop of Westminster, now Cardinal Bourne, and Archbishop Jacquet. With several fathers of the English province he sailed for India in the following April. Simla, since 1864 the summer headquarters of the British Government in India, stands on the southern slopes of the Himalayas, in a beautiful situation, 170 miles north of Delhi. Its first house was built in 1819 and it was first officially visited by the Indian Government in 1827. The population is about 15,000 in winter, though it is much greater in summer. At Simla the Nuns of Jesus and Mary have some of the best schools in India for orphans, boarders, and the training of teachers. There is also a private school for boys under the care of the Capuchin Fathers. Lahore which became the capital of the new British province of the Punjab lies a little more than 1,000 miles north-west of Calcutta by rail. Under the Mogul empire the city, which dates from the seventh century, had a population exceeding 1,000,000, now reduced to 200,000, of whom 85,000 are Mussulmans. The diocese of Lahore has been one of the Suffragan Sees of Agra which was elevated into an Archbishopric when the Indian hierarchy was established in 1886. Cashmere and Kafiristan were separated into a new prefecture Apostolic in 1887.

## OBITUARY

Rev. John Bannon, S. J., died at St. Francis Xavier's, Dublin, in his eighty-fourth year. Born in Dublin the year of Emancipation, he was ordained a priest sixty years ago, and coming to America, entered the St. Louis diocese, where he labored till the outbreak of the Civil War, when he became a noted Chaplain in the Confederate Service. At the close of the war he returned to Ireland where he entered the Society of Jesus, 1865. Of gigantic physique and winning personality, his brilliant oratorical powers made him for several decades one of the most successful preachers and missionaries in Ireland. As Superior of the Gardiner St. church for six years he established sodalities and clubs for young men in various walks of Dublin life, and greatly developed them, then and later, in numbers and efficiency. Large hearted and democratic in his ways, he was consulted widely as an adviser and helper, particularly by the poor and the distressed.

## LETTER TO THE EDITOR

### The Catholic Clergy of Ireland

To the Editor of AMERICA:

In a recent number of your journal, which is to me a weekly-recurring joy, I note some extremely pertinent remarks upon the book: "Father Ralph."

Though I have not read it, and have no desire to do so, (the criticisms having told me all I wish to know of its quality), I think I must remind your readers of a paragraph in "Diana of the Crossways" which epitomizes, as it were, the true function of the Catholic clergy of Ireland. On page 9 occur these words: ". . . of the Irish Priest. . . Be in tune with him; he is in the keynote for harmony. He is shepherd, doctor, nurse, comforter, anecdotist and fun-maker to his poor flock, and do you wonder they see the burning gateway of their Heaven in him?"

Now the author, George Meredith cannot be considered a biased observer; he was not even a Churchman, but the pronouncement shows him to have been a man of keen discernment, fairminded and just, and as an "Immortal" in the world of letters his words carry weight. I thought the above quotation might serve as an antidote against such slanders as "Father Ralph."

Thanking you for the interest, instruction and pleasure which in the pages of AMERICA continue to brighten my exile.

IANTHE ENGLISH.

Surrey, England, July 11, 1913.